

# THE CONGREGATIONAL MAGAZINE.

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## THE RISE AND RUIN OF THE SECT OF MORMON.

THE public journals having recently announced the violent and tragic death of Joseph Smith, the Mormon prophet, whose impostures have deluded thousands both in Great Britain and America, it is proposed to present the reader with a brief account of the rise of the sect of Mormon, or, as they call themselves, "latter-day saints," which will supply an instance of religious fraud on the one hand, and of silly credulity on the other, that has not been equalled by any similar attempt to palm an impudent fabrication upon the simple and unsuspecting during the present century.

The following passages are from the pen of Smith himself, narrating the history of his own life, and of the pretended revelations on which his prophetic commission is based :—

"I was born in the town of Sharon, Windsor county, Vermont, on the 23d of December, 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester, a distance of six miles.

"My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and, upon inquiring the place of salvation, I found that there was a great clash in religious sentiment; if I went to one society, they referred me to one place; and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection . . . I retired to a secret place in a grove, and began to call upon the Lord. While formally engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noon-day. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded 'to go not after them,' at the same time receiving a promise, that the fulness of the Gospel should at some future time be made known unto me.

"On the evening of 21st September, 1823, while I was praying unto God, and endeavouring to exercise faith in the precious promises of Scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with a consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel, was at hand to be fulfilled; that the preparatory work for the second coming of Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be the instrument in the hands of God, to bring about some of his purposes in this glorious dispensation.

"I was informed also concerning the aboriginal inhabitants of this country, (America) and shown who they were, and from whence they came;—a brief sketch of their origin, progress, civilisation, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there was deposited some plates on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of events that should transpire in the last days, on the morning of 22nd of September, 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide, and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving.

"With the records was found a curious instrument, which the ancients called Urim and Thummim, which consisted of two transparent stones set in the rim on a bow fastened to a breastplate. Through the medium of the Urim and Thummim, I translated the record, by the gift and power of God."\*

The cool mendacity of these statements must excite the indignation of every reader, and that feeling will be increased as he becomes more fully acquainted with the facts of the case. Joseph Smith never

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\* Mr. J. D. Rupp, of Lancaster, Penn. U.S., about two years ago projected "*An original History of the Religious Denominations at present existing in the United States*," and that the work might be "as free as possible from all grounds of complaint," he made application to many of the most prominent divines and lay members of different denominations for assistance; many of whom at once consented to write or procure the necessary articles respecting their several bodies. Amongst others, Joseph Smith was applied to, and he supplied the article, from which we have made these extracts; having been obliged by a copy of this interesting and useful work, which was only published at Philadelphia in May last. It is now on sale in London by Messrs. Wiley and Putnam, Amen Corner.

showed these golden plates to any one, for a very obvious reason ; but to give something like confidence to his disciples, he undertook to read off their contents to a man of the name of Harris, who acted as his amanuensis ; and subsequently to another person of the name of Cowdery. This was done in a room that was divided by a blanket, on one side of which sat "the prophet" with his mystic apparatus, as he pretended, and on the other the poor dupe, who was occupied in recording the English version which Smith enunciated. Instead of translating from Egyptian manuscripts, which he blasphemously pretended to perform by the help of a Divine oracle, it is most probable he read from a manuscript tale, which came into his possession as follows. In 1812, the Rev. Solomon Spaulding, of New Salem, wrote a story for the amusement of himself and his friends, based on the hypothesis of the Hebrew origin of the Indian tribes. He afterwards removed to Pittsburg, and there he showed it to one Patterson, a printer, who wished to put it to press. This Mr. Spaulding would not allow ; but as Patterson wished to borrow it, the manuscript was left in his possession for a long time, and was at length returned to its author. That gentleman died in 1816, and his widow retained the book in question till 1834, when she was surprised to find that the volume which was the fruit of her husband's fancy had been published, in a somewhat altered form, as a new revelation from heaven, and was impiously declared to be as much the word of God, as the Bible itself. On further examination, it was found that in the printer's office at Pittsburg there was a person named Sidney Rigdon, who was a heterodox Baptist preacher ; and there is strong reason to suppose that he transcribed this volume from Mr. Spaulding's manuscript, and that through him it passed into the hands of Joseph Smith, with whom he associated himself, and by whose aid, after three years, he at last completed and published "*The Mormon's Bible*," a duodecimo volume of nearly six hundred pages.\*

"*The Book of Mormon* is divided into fifteen books or parts, each purporting to be written by the author whose name it bears. These profess to give the history of about a thousand years from the time of Zedekiah, king of Judah, to A.D. 420. The whole work professes to be an abridgment by one Moroni, the last of the Nephites, of the seed of Israel, from the records of his people. Not to trouble the reader with details respecting this absurdst of all pretended revelations from heaven, we need only say that it undertakes to trace the history of the aborigines of the American continent, in all their apostacies, pilgrimages, trials, adventures, and wars, from the time of their leaving Jerusalem, in the reign of Zedekiah, under one Lehi, down to their final disaster, near the hill Camorah, in the state of New York, where Smith found his golden plates ; and in that final contest, according to the prophet Moroni, about 230,000 were slain in battle, and he alone escaped to tell the tale."†

\* These facts have been attested by Mrs. Davidson, the late widow of Mr. Spaulding, and by Dr. Ely, of Monson, and Mr. Austin, principal of the academy there.

† Baird's "Religion in America ;" Turner's "Mormonism in all Ages."

There is, in the book itself, as the reader will readily suppose, internal evidence sufficient to prove its spurious character. It abounds in errors, grammatical, chronological, and philosophical. It relates, for instance, that Nephi was directed across the sea by a compass, almost two thousand years before the invention of that useful instrument.

But to return to the prophet's own narrative :—

"As soon as the news of this discovery was made known, false reports, misrepresentations, and slander, flew, as on the wings of the wind, in every direction. My house was frequently beset by mobs and evil designing persons; several times I was shot at, and very narrowly escaped; and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony. On the 6th of April, 1830, the 'Church of Jesus Christ, of Latter-day Saints,' was first organised in the town of Manchester, Ontario county, state of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and, though weak, yet were they strengthened by the power of God; and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time, the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri; in the last-named state, a considerable settlement was formed in Jackson county; numbers joined the church, and we were increasing rapidly: we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle, and throughout our neighbourhood; but, as we could not associate with our neighbours, who were, many of them, of the basest of men, and had fled from the face of civilised society to the frontier country, to escape the hand of justice, in their midnight revels, their sabbath-breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute, and, finally, an organised mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations: these, houseless and homeless, contrary to law, justice, and humanity, had to wander in the bleak prairies (in the month of November) till the children left the tracks of their blood on the prairie."

Every reader who credits "the prophet's" testimony will regard this as a very unprovoked and inhuman persecution, which no resentment at the supposed fanaticism or blasphemy of the Mormonites could justify. But there is a very different, and much more probable version of this sad affair on record.

"They took up their abode in the state of Missouri," says Mr. Buckingham, "where they purchased some lands at the government price of 1½ dollar an acre, and began to form a settlement. Not content, however, with occupying what they could buy, and living on the produce of what they could till, they began to preach that Missouri was the promised land, covenanted by God to be given to the believers in the book of Mormon; and that it was their duty, if they could not obtain it peaceably, to take it by force of arms, and to drive out the unbelievers there, as Moses had driven out and extirpated with the edge of the sword, the Moabites and Ammonites that opposed his passage through their territories; and as Joshua, after him, had driven out the Jebusites, the Canaanites, and others, to



possess their lands, which the Lord their God had given them. With this example, and the professed direct inspiration of their prophet, these deluded people thought there was no sin, but much virtue, in seizing the promised land of Missouri as their own, as soon as their force would admit of the attempt. The previous settlers in Missouri, however, who had bought land, and improved it, before Joe Smith or the book of Mormon was known to them, did not recognise the heavenly covenant by which they were thus robbed of their legal possessions, and, therefore, they anticipated the Mormonites, by taking up arms and expelling them from the state.

"This was not done without many a hard struggle, for, being all armed, they fought desperately, and many were killed and wounded on either side. The sheriff of the county in which the first affray occurred, took part with the people of Missouri; and the result was, that they were ultimately driven across the river into Illinois, where they now occupy the small town of Commerce, just twelve miles above Keokuck, on the opposite side of the Mississippi, and their number is said to exceed 5000 persons."\*

This places the case in a new and startling position, and shows how frightfully this impostor perverted the word of God. The warrant of Moses for his edicts against the Moabites and Ammonites was the possession of a miraculous power, which, in fact, worked with the chosen tribes for the subversion of their enemies: this sufficiently attested the authority of heaven, and authorised its vengeance on earth; but without any such credentials this ambitious and cruel adventurer, under the pretence of a Divine commission, involved whole districts in the horrors of civil war; and when overtaken with public vengeance he could hypocritically whine about "the injustice, the wrongs, the murders, the bloodshed, thefts, misery and woe that have been committed upon our people by the barbarous, inhuman, and lawless proceedings of the state of Missouri!"

After their very natural expulsion from Missouri, they found a temporary asylum and too-confiding friends in the state of Illinois.

"Here, in the fall of 1839," to resume the prophet's own narrative, "here we commenced a city, called Nauvoo, in Hancock county, which, in December, 1840, received an act of incorporation from the legislature of Illinois, and is endowed with as liberal powers as any city in the United States. Nauvoo, in every respect connected with increase and prosperity, has exceeded the most sanguine expectations of thousands. Nauvoo now contains near 1500 houses, and more than 15,000 inhabitants. The charter contains, amongst its important powers, privileges, or immunities, a grant for 'the University of Nauvoo,' with the same liberal powers of the city, where all the arts and sciences will grow with the growth, and strengthen the strength of this beloved city of the 'Saints of the last days.'"

How greatly "the saints" need some educational establishments may be inferred from the style of their leader; but the following story from an American paper leaves it beyond dispute:—

"Some time since, the Rev. Henry Caswall, a Professor in Kemper College, near St. Louis, and an Episcopal clergyman of reputation, being about to leave America for England, paid a visit to Smith and the saints, in order that he might be the better able to represent the imposture to his countrymen. It so happened that the Professor

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\* Buckingham's "Eastern and Western States of America," iii. 192.

had in his possession a Greek psalter of great age, which, as a relic of antiquity, was a curiosity to any one—but to some of the saints who happened to see it, it was a marvel and a wonder. Supposing its origin to have been as ancient, at least, as the prophet's Egyptian mummy, and not knowing but the Professor had dug it from the bowels of the same sacred hill in Western New York, whence sprung the holy Book of Mormon, they importuned him to allow 'brother Joseph' an opportunity of translating it!

"The Professor reluctantly assented to the proposition, and, accompanied by a number of the anxious brethren, repaired to the residence of the prophet. The remarkable book was handed to him. Joe took it—examined its old and worn leaves—and turned over its musty pages. Expectation was now on tip-toe. The brethren looked at one another—at the book—then at the prophet. It was a most interesting scene!

"Presently the spirit of prophecy began to rise within him; and he opened his mouth and spoke.—'This book,' said he, 'I pronounce to be a *dictionary of ancient Egyptian hieroglyphics*!'

"The brethren present were greatly astonished at this exhibition of their prophet's power of revealing hidden things. After their exultation had somewhat subsided, the professor coolly told them that their prophet was a base impostor! for that the book before them was only a plain Greek psalter! Joe 'stepped out.'"

When Dr. A. Reed was in the United States, he met with a company of these deluded fanatics on their way to the "far west." A gentleman inquired of one of them, why they left their own country? "Oh," he said, there is ruin coming on it?" "How do you know?" "It was revealed to him." How was it revealed to you?" "I saw *five* letters in the sky." "Indeed! what were they?" "F A M I N," was the reply: a reply which occasioned much ridicule and some profanity.\*

Amongst the other wonders of Nauvoo is the Mormon temple, of which Joe Smith has the impudence to speak in the following terms:—"The temple of God, now in the course of erection, being already raised one story, and which is 120 feet by 80 feet, of stone with polished pilasters, of an entire new order of architecture, will be a splendid house for the worship of God, as well as a unique wonder for the world, *it being built by the direct revelation of Jesus Christ for the salvation of the living and the dead.*"

"Since the organisation of this church," Smith adds, "its progress has been rapid and its gain in numbers regular. Besides these United States, where nearly every place of notoriety has heard the glad tidings of the gospel of the Son of God, England,† Ireland, and Scotland have shared largely in the fulness of the everlasting gospel; and thousands have already gathered, with their kindred saints, to this the corner-stone of Zion. Missionaries of this church have gone to the East Indies, to

\* Narrative of a Visit to the American Churches. Vol. i. Letter 10.

† It is truly humiliating to know, that "the travelling elders" of this sect have seduced multitudes of our countrymen, both in the manufacturing and rural districts, although they are in most cases so ignorant, as to be unable to read their own texts. They maintain the efficacy of immersion-baptism for the remission of sins, and their strange practice of administering it at midnight, or at early morn,

Australia, Germany, Constantinople, Egypt, Palestine, the islands of the Pacific, and are now preparing to open the door in the extensive dominions of Russia. There are no correct data by which the exact number of members composing this now extensive and still extending church of Jesus Christ of Latter-day Saints can be known. Should it be supposed at 150,000 it might still be short of the truth."

But though Smith's report of the position of himself and his disciples was so flattering, their affairs at Nauvoo were already disturbed. Amongst other personages of great authority amongst them was General John C. Bennett, commander-in-chief of the Nauvoo legion! chancellor of the University of Nauvoo!! mayor of the city of Nauvoo!!! &c. It is obvious from his numerous and high-sounding offices, that he must have been familiar with the secret councils of the great prophet and his brother Hiram, the patriarch of the church. These illustrious

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appeals still more strongly to the superstitious feelings of an uneducated and credulous populace. In the close of the past year, the following article appeared in the daily papers:

"THE MORMONITES, OR LATTER-DAY SAINTS.

"On Monday last, an inquest was taken before Mr. T. Badger, coroner, and a highly respectable jury, at the Gate Inn, at Handsworth Woodhouse, near Rotherham, on view of the body of Robert Turner, of Sheffield, aged thirty-five, by trade a spring-knife cutler, whose body had been discovered on Sunday afternoon last in the river Rother. It appeared from the evidence of William Bellamy, Matthew Gregory, Simeon Gee, and others, that Turner had embraced the religion of the Mormonites, or Latter-day Saints, and after preaching at Handsworth Woodhouse on Sunday, the 19th of November, he gave out, that if any person felt thoroughly convinced of the truth of the religious principles which he professed and preached, and would attend early on the following morning, he would baptize them in the river Rother. Accordingly, very early on the following morning, several persons met Turner, their preacher, in a meadow called 'Fairy Meadow,' adjoining the river above Woodhouse Mill, and the party, after praying and singing, and being addressed by one of their preachers from Sheffield, as to the absolute necessity of their being born of water and of the Spirit, or else they could not enter the kingdom of heaven, several of their disciples at once proceeded to strip off all their clothes, and Turner plunged into the river, which was deep, and considerably swollen by the late rains, followed by one William Bellamy, a collier, whom he baptized in the name of the Father, Son, and Holy Ghost. He got out safe, and then one Matthew Gregory went in, and the priest, after plunging him over head, to use the man's own words, and nearly 'slockening' him, he, with great difficulty, half-drowned, much starved, and frightened, scrambled out of the river, and saved his life; but Turner, on leaving hold of Gregory, unfortunately slipped forward into the deep water, and the current running strong, he was carried away into the middle of the river, and soon sank to rise no more. Exertions were made to save the man, without effect. Daily efforts have since been made to find the body, and on Sunday afternoon last it was discovered standing upright in the river, with the head partly out of the water, and about twenty-five yards only from the place where he was drowned. The coroner and jury, after making strict inquiry into all the circumstances of the case, but strongly condemning the rash and inconsiderate conduct of the parties in plunging into the river, where it was both deep and dangerous, and strongly recommending the survivors not again to run such risks, returned a verdict of 'Accidental death.'"

functionaries at length quarrelled, and General Bennett, the commander, the chancellor, and the mayor, of the legion, the university, and city of Nauvoo, made affidavits, in which he charged Smith with having first foretold the violent death of Ex-Governor Boggs, and then of having employed one of his minions to fulfil his deadly prediction by assassinating his victim. Bennett offered also to prove "the prophet" guilty of another murder if the Governor would interfere. The wife of one of the elders also published on oath, an exposure of Smith's base conduct towards herself, and which is supposed to have driven her husband, Elder Platt, to commit suicide. These disclosures naturally provoked resistance to the prophet's administration. A newspaper was set up in Nauvoo, called *The Examiner*, in the columns of which his conduct towards his ignorant dupes was fearlessly exposed. This their spiritual dictator could not permit. He, therefore, collected a mob of his most devoted adherents, who proceeded to the office of the *Examiner*, which they attacked, and at once thoroughly demolished.

The governor of Illinois, hearing of this outrage, marched, in June last, to Carthage, eighteen miles from Nauvoo, and found the people of that place greatly excited against "the prophet" and his partisans, and resolved to proceed to "the blessed city of the saints," in order to arrest him and all his city-council, that they might answer for this riot and their other crimes. To prevent this, the governor sent messengers to Nauvoo to summon Joe Smith and his associates to appear at Carthage, to face the accusations that were urged against them. The prophet and his brother the patriarch, and their confederates, became alarmed, and would have fled the city to escape from justice; but the inhabitants felt that, if they were not secured, vengeance would fall upon the people, and the innocent would suffer for the guilty, and they would not, therefore, permit them to escape. They all, therefore, proceeded towards Carthage, and surrendered themselves to a *posse* sent by the governor for their arrest, and also gave up all the arms of "the Nauvoo legion," which belonged to the state of Illinois. "The prophet" and his friends having entered into a recognisance for their appearance at the next circuit court, were again arrested on the charge of treason against the state of Illinois. On this they were committed to gaol; but their examination was postponed in consequence of some military movements of the governor, who left only one company of fifty men in Carthage, eight of whom were on duty at the gaol, and the remainder were in camp about a quarter of a mile distant. Governor Ford proceeded with sixty horse to Nauvoo, where he made a speech to the Mormonites, telling them of the excitement which prevailed against them, and warning them of the dangerous ground on which they stood. Whilst he was thus absent from Carthage, an armed band of about 200 men in disguise, attacked the

gaol on the afternoon of Thursday, June 27, and, overpowering the eight soldiers who were on duty, they rushed towards the apartment where these unhappy deceivers were confined, and fired upon them. Hiram Smith, struck by a ball in his head, exclaimed, "I am a dead man!" and immediately expired. His brother Joseph received several shots in his body, and leaped towards the window, but escape was impossible, and he fell before the fire of his assailants; and crying, "O God!" he also died. Elder Taylor was also severely wounded in several places, and his state was considered dangerous. The violent men who committed this frightful outrage immediately fled to the woods, but were not pursued, for there was not sufficient force to arrest them; besides, as they were all disguised, their persons could not be known, though it is conjectured that they were disaffected Mormonites.

It is said that there is but one opinion throughout the country in reference to this dark tragedy, and that is, that summary vengeance has at length fallen upon the men who merited it. At the same time, all persons must regret that it occurred while they were prisoners, and when they had a right to expect the protection of the state. The Mormonites will now claim for their prophet the rank of a *martyr*; when, had he been tried and convicted, he would have died a *felon's* death, which, it is believed, he most righteously deserved. On the arrival of the news of this event at Nauvoo, "the prophet's" wife and children manifested but little sorrow, and his votaries found it expedient to be extremely quiet, as the inhabitants of the surrounding district have cut off all the supplies of the city, and are resolved that the Mormonites shall not remain in a body in that place. The governor has issued a proclamation, calling out the militia of ten counties to preserve the peace, and 500 troops of the federal government are ordered into the district for the same purpose. Happy will it be if these vigorous measures prevent any further effusion of human blood. But the testimony of history awakens our fears. In the fanatical outbreaks of the Anabaptist Millenarians of the sixteenth century, in Germany and Holland, under Munzer, John Bockhold of Leyden, and other deceivers, it was found that they were so mad in favour of their dogmas, that property and life were violated with impunity, till they were put down by the iron hand of military power; and we dread a similar close to this wild project.

The Rev. Henry Caswall, to whom the public are indebted for this account of the catastrophe, has truly remarked, that "there is something extremely awful in the termination of the earthly career of this daring impostor; and we may imagine his agony when, about to enter upon eternity, he uttered his last exclamation, 'O God!'" At the early age of thirty-nine, after an unprecedented career of villany, he has met with a terrible retribution. He "ploughed wickedness," and "reaped iniquity." "His years have been shortened,"—he has "perished, and come to a fearful end." May it awaken his besotted votaries from their delusion!

## SERMON BY THE REV. W. TONG.\*

COMMUNICATED BY SIR JOHN BICKERTON WILLIAMS.

*Elton, November 3, 1696.*

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11.

You see the words speak of a mighty change wrought upon some of the Corinthians; and that they might be the more affected with it, he minds them what they had been before; reckons up some of the worst of sins, and sinners, and brings it home to them: *such were some of you*. Then he speaks of that blessed turn which God had given their hearts—but ye are washed, &c. This *but* is the hinge on which their state turned—a blessed but. When we put a but upon a man, it is usually to diminish him; but this is to magnify men, like that in 1 Tim. i. 13, and Eph. ii. 12, 13. It infinitely concerns every one of us to see that there be such a but some time or other in our lives—such a turn.

Observe here, 1. The nature of this change—washed: both from the guilt, and filth of sin: explained afterwards—both sanctified and justified.

2. The procuring cause of this change—in the name of the Lord Jesus.

3. The author or efficient cause—the Spirit of our God.

That which I shall speak to is the great work of *sanctification*. "Ye are sanctified." And who is sufficient for it, especially we who know so little of it in ourselves? Archbishop Usher, being written to by a lady for his thoughts about sanctification, deferred his answer, and gave this reason—that he found so little of it in himself he was discouraged. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

I. Sanctification is the work of God, Phil. i. 6. It is hard for a sinner to change his customs, Jer. xiii. 23; much more for him to change his nature and disposition. It is especially the work of the blessed Spirit. The blessed Trinity are so pleased with this work that each will have a share in it. The Father contrives and chooses; the Son purchaseth and redeems; the Spirit sanctifies and applies. See the whole work of salvation, 2 Thess. ii. 13, 14. Justification is an *act* wrought for us. Sanctification is a *work* wrought in us. It is carried on by many particular acts, 2 Cor. xiii. 14. To complete the happiness, there is the keeping of all the three Persons in the Trinity. The interest of the Spirit in this work is called communion. It is the

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\* See the Congregational Magazine for March last, p. 185.

Father's love, the Son's grace ; but the Spirit's work is carried on in a way of union. The Father and the Son look towards the soul,—the Spirit comes into the soul.

II. It is a renewing work : Eph. iv. 24, the new man ; Ezek. xxxvi. 26, a new heart. It is not merely a restraining work, nor merely a reforming work. It is not a patching up of the old, an improving of moral qualities by education, &c., but it is the putting in of new qualities ; Psalm li. 9, *renew* a right spirit. If David, upon his great backsliding, found he had need of a renewing work, much more have we.

III. It is a work wrought after the image of God : as the tabernacle framed according to the pattern in the mount : as man was created at first after the image of God, Gen. i. Let us make man after our image. One learned man notes not only three Persons in the Trinity, but two makings of man—by God the Father in his image ; and then renewed by the Spirit “after our likeness.”

IV. It proceeds from the death and resurrection of our Lord Jesus : in the name of the Lord Jesus. When it is expressed, as it often is, by our dying and rising again, reference is had to Christ's dying, and rising, Rom. vi. 4—6. Not only was Christ's dying and rising the pattern of this work, but the purchase of this grace. This grace he holds in his own hands as his purchase ; and he is said to be made of God to us—sanctification, 1 Cor. i. 30. He purchased the grace. He sends the Spirit. Is the work of sanctification a building ? Christ is the foundation, 1 Pet. ii. 5, and Eph. ii. 20. The Spirit applies the death of Christ to the soul, and then it dies to sin ; applies the resurrection of Christ, and then *it* rises.

V. This work of sanctification is of the same extent with eternal election, 1 Thess. i. 4, 5. Then election was known by this, that the Gospel came unto them “in power.” By that it appeared that God had been there choosing before Paul was there preaching, Acts xiii. 48, Eph. i. 4, 5. This doctrine is so plainly revealed in Scripture, that I wonder it should be a controversy. Look at 1 Sam. xvi. 12. One of Jesse's sons after another passed before Samuel ; but the anointing oil was never poured out until the appointed David came, and the appointed time. Arise, anoint the chosen vessel, that is he.

VI. Sanctification is a work wrought upon the *whole* man, 1 Thess. v. 23 ; wholly, body, soul, and spirit : the soul in all its power and faculties ; mind enlightened ; heart renewed ; the will made to comply, Psalm cx. 2 ; in the midst of thine enemies, *i. e.* in the heart of those that had been his enemies : compare ver. 3. It is a work upon the conscience, Heb. x. 22 ; sprinkled from an evil conscience, a defiled conscience, a condemning conscience. The *body* sanctified : this is the meaning of Heb. x. 22 ; the body washed, not by baptism, but by the sanctifying work of the Spirit upon the body.

The *spirit* sanctified is meant of the natural temper and constitution of



men, which seems to result from something both of the body and soul. We call that the spirit of such, a cheerful or melancholy spirit, &c. These differences of temper are according as they are, or are not, sanctified. Moses had a cool spirit, and it fitted him for the conduct of Israel in the wilderness. Joshua had a warm spirit, fit for war. We should get our natural spirit sanctified that we may have the advantage of it, and may be freed from the snare of it.

VII. Though this work of sanctification be upon the whole man, yet it is not perfected at once. There is a state of infancy in grace, as well as in nature. It is not for want of any power in God that it is not perfected at first; nor for want of any merit or righteousness in Christ. The saints being left in the prison of this world is not to satisfy for part of their debt; nor for want of God's love to them; but that there might be a harmony and agreeableness in the works of God. He could have made the world in a moment, but he did it in six days. He could have brought Israel presently from Egypt to Canaan, but he led them about. If the work of sanctification were perfect at first, the saints would be taken presently to heaven, and then the world would want them. It is for the glory of his own grace that the work of sanctification is not at once perfected. There are graces that are proper to an imperfect, suffering state; as faith, humility, self-denial.

VIII. The great mean of sanctification is the word of God, John xvii. 17, usually by the word preached. See Acts xxvi. 18. When the word is thus made effectual, the Spirit takes the veil from the heart, 2 Cor. iii. 13, 14, &c.; where open face is opposed to the covered face: liberty opposed to muffled with the veil.

IX. Sanctification consists in dying to sin, and living to righteousness. Dying to sin: the habits of it weakened, and sinful courses and practices relinquished. Living to righteousness: living principles of righteousness are infused into the soul, and practised accordingly.

X. Sanctification is a growing work, and shall grow, more and more, till, at last, it is *perfect*. Not that it grows at all times. The people of God have their languishing days. Though it is not always a sensible growth, it is a work that shall never perish, for it stands upon a sure bottom—the “foundation laid in Sion.” It is founded in union with Christ: “Because I live they shall live also.” There is a common grace by which men may live pretty handsomely before the world; but when the stock is spent the man breaks, and is undone. But believers have a fulness in Christ that they live upon; and if grace given, such grace-giving never fails.

USES.—I. Turn into your own souls, and try if there be any such work wrought there. It infinitely concerns us to be very strict and curious in this inquiry. There is a thing called grace, which will *not* be found to glory and honour. When the Scripture speaks of true faith, it is called “faith unfeigned;” and the “faith of God's elect;”

and the "faith of the operation of God." There is a faith which is rather the faith of men's own operation. So the Scripture speaks of the sincerity of love, love unfeigned. The hypocrite has his hope, therefore true hope is called *this* hope, 2 Thess. ii. 16; "good hope." There is a hope that is not good, that will deceive. When God has been pleased to provide that we might not be deceived, let us not deceive ourselves. A true work of sanctification may be known—

1. By its spiritual principles—faith, love, and hope, 1 Thess. i. 3; The love of God shed abroad in the heart leavens the soul. So doth a persuasion of the truth of the Scripture; and a secret hope drawing the soul to rely on Christ, and roll itself upon him.

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1. In the words of the Apostle, 2 Cor. vii. 1; on perfecting holiness. See that this work grow. You have great advantages,—the holy word, holy sabbaths, &c. Be going on. A little holiness should not content you, Phil. iii. 13; apprehend that for which I am apprehended. Christ had apprehended Paul, *i. e.* taken hold of his soul. And what was the thing which Christ took hold of Paul for? Why, to make him perfectly holy and happy. This was it that Paul would apprehend. He would lay hold on holiness, and happiness. For this he pressed forward.

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sanctified, and saved. This he illustrated by a corn of wheat, which if kept above ground is *alone*. Christ could not bear to be alone.

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4. That the Spirit should set the image of God before men as the pattern of the work. When believers are said in the New Testament to be created after the image of God, the sense is somewhat different from that, Gen. i. 25; Christ is called the image of God, Heb. i., Col. i.; so that to be renewed after God's image is to be made conformable to Christ, our head and elder brother. It would not serve to be renewed after the image of Adam in innocency; nor of the angels; for they are charged with folly, *i. e.* weakness, mutability, defectibility; because of which God will not trust them. Therefore, the Spirit sets before him the example of the Son.

5. The fruits of sanctification which you have already had; all your comforts come along with this work of sanctification. There is a great deal of pleasure in the exercise of grace; in loving God, &c.

6. In all this God is setting you apart for himself. It is a very great expression, Eph. i. 5; to *himself*, Ps. iv. 3. This is more than to say—he has set them apart for all the glory of heaven and earth. He did not sanctify you only that he might have some service from you, but that he might "glorify you;" that he might enjoy you, and you enjoy him, Eph. v. 26, 27. Present it to *himself*. Be astonished at this. Christ had a design to make unto himself a present of thy soul; to take it into his bosom, to lie there eternally.

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#### PULPIT THEOLOGY.

THE power and charm of the Christian ministry, are the cross and Spirit of Christ; so that, to realise the ends of our responsible vocation, we must preach the Gospel in its purity and fulness, and depend upon Divine influence for success. Upon a faithful, wise, and persevering discharge of our obligations, the happiness of numbers of our fellow-creatures is made to turn. If we are insincere and indolent, faithless and treacherous, we rob the King of kings of his glory, hinder the progress of his cause, and become stumbling-blocks to those, apart from whose spiritual advantage we ought to have no desire either to labour or live. The shepherds who feed not the flock of God's pasture, are doomed to a dreadful overthrow. May He who has committed to us the "word of reconciliation," guide and bless us

in our attempts to expound and enforce it,—for then only can we expect to promote the accomplishment of his purposes of mercy, and to commend ourselves to every man's conscience in his sight.

A discreet, a laborious, an affectionate minister of Jesus Christ, is one of his precious gifts to the church, by which he intends to enrich the souls he died to redeem; and which gift, for the sake of the Giver, cannot be too highly valued; for, of all the means which are employed for the benefit of man, none, certainly, are more useful than the ministry and oversight of the Christian pastorate. Very much of the efficiency of the ministry, however, depends upon the suitability of the instruction imparted, to the condition and circumstances of the taught. Appropriateness, both as to sentiment and language, style and illustration, facilitates the cause we have undertaken to advance. Our teaching must be adapted to the necessities of those whom we counsel and exhort, or we shall defeat our own purposes, and disappoint their expectations. We do not, by this, mean that a minister of Christ is to consult the moral appetites of men, in order that he may prepare the food which he believes will be most eagerly devoured. "If I yet pleased men, I should not be the servant of Christ." Many a hearer is ill-qualified to judge of his own actual wants; and were God's servants to be influenced by the wishes of the carnal and unbelieving part of their congregations, they would assuredly lead them astray. The slothful seldom desire to be aroused. The self-righteous are too well satisfied with the externals of religion, to hunger and thirst for the righteousness of the Son of God. Those who are in love with sin, regard the faithful preacher rather as a troubler to be avoided, than as a friend to be welcomed. Ministers, therefore, must judge for their people; and having themselves an experimental knowledge of the provisions which the God of mercy has made for their holiness and happiness, in yielding to the Divine will, they may be confident that they are adopting the course which is calculated to promote the salvation of those whom he hath placed under their care. To be hopeful, as to the saving results of our ministry, we must teach the great truths of the Gospel in their just proportions and relative importance; and that, too, with special reference to the ascertained condition of our people. We must preach rousing or calming truth; we must rebuke or encourage, warn or console, invite or advise, as the case may require. And it will be of great service to us constantly to remember, that as we study for the church and the world, so, to both we must preach. Those who rebel against God, and those who have submitted to him, must be cared for; and the thought will, on a moment's reflection, occur to the mind, that though we have but one Gospel for the wanderer abroad, and for the child at home, yet that in order to benefit the alien and the reconciled, we must enforce on their individual attention, the facts and laws which apply to them. From

the necessities of those who reject the Gospel, we may ascertain the wants of those who have received it; but as the relations of truth must be regarded, and as the attainments and exercises of believers differ from those of unbelievers, not only must pulpit ministrations be discriminating, but each hearer must have his own portion meted out to him. Pulpit theology, to be acceptable to God, and useful to man, must be a compendium of all the saving truths of that system of mercy which is the sinner's refuge and the believer's hope.

Pulpit theology! And why should objections be raised against calm discussions and paternal counsels on pulpit theology? The health and activity of congregations are dependent on the vital orthodoxy of their ministers. This is not denied; no, not even by those who condemn attempts—not to infuse into the ministry the elements of its usefulness, for their existence *we* have never doubted—but to increase its efficiency, by warnings on the one hand, and by promptings on the other. We speak thus frankly, because we are satisfied nothing has been said about “the theology of the study,” or “academical theology,” that can be fairly construed into an accusation against either the rising or the settled ministry of this land and of these times. Caution is not condemnation; counsel is not censure; friendly hints are not suspicious implications; and anything like alienation or disunion, between brethren, whether fathers or sons, whether green with age or with youth, is to be deprecated, and *is* deprecated. And we cannot help expressing our surprise at the alarm excited in certain quarters by some papers, the avowed object of which is nothing more than to exhort those who have received “the form of sound words,” to hold it fast. We think our beloved and honoured young brethren must have mistaken our purpose and misjudged our measures; for though we are not prepared to retract a single line, we assure them, and we are glad that we have this opportunity of doing so, that instead of wishing to damage them in the judgment of the churches, we are most desirous to commend them, and that they should commend themselves, to the affectionate and intelligent regards of the Christian community at large. Enough then of the war of words; if, indeed, it can with truth be said, that there has been conflict. No—we have not yet even had a skirmish; but if any one has seized the weapon because of the supposed infliction of an injury, the advice of the writer is, let the aggrieved, and those who have, innocently enough, been the aggressors, weep over their personal follies and mistakes; and as tears mingle with tears, there will flow forth the stream of love to purify and refresh us all, and we shall, as the consequence, be the holier in our souls, the happier in our fellowship, and the more useful in the churches of the saints. Dear brethren, we must neither use hard words, nor form ill-advised purposes; and there is no just cause for an angry word or a shy look. The cause of our blessed Master—for

gaol on the afternoon of Thursday, June 27, and, overpowering the eight soldiers who were on duty, they rushed towards the apartment where these unhappy deceivers were confined, and fired upon them. Hiram Smith, struck by a ball in his head, exclaimed, "I am a dead man!" and immediately expired. His brother Joseph received several shots in his body, and leaped towards the window, but escape was impossible, and he fell before the fire of his assailants; and crying, "O God!" he also died. Elder Taylor was also severely wounded in several places, and his state was considered dangerous. The violent men who committed this frightful outrage immediately fled to the woods, but were not pursued, for there was not sufficient force to arrest them; besides, as they were all disguised, their persons could not be known, though it is conjectured that they were disaffected Mormonites.

It is said that there is but one opinion throughout the country in reference to this dark tragedy, and that is, that summary vengeance has at length fallen upon the men who merited it. At the same time, all persons must regret that it occurred while they were prisoners, and when they had a right to expect the protection of the state. The Mormonites will now claim for their prophet the rank of a *martyr*; when, had he been tried and convicted, he would have died a *felon's* death, which, it is believed, he most righteously deserved. On the arrival of the news of this event at Nauvoo, "the prophet's" wife and children manifested but little sorrow, and his votaries found it expedient to be extremely quiet, as the inhabitants of the surrounding district have cut off all the supplies of the city, and are resolved that the Mormonites shall not remain in a body in that place. The governor has issued a proclamation, calling out the militia of ten counties to preserve the peace, and 500 troops of the federal government are ordered into the district for the same purpose. Happy will it be if these vigorous measures prevent any further effusion of human blood. But the testimony of history awakens our fears. In the fanatical outbreaks of the Anabaptist Millenarians of the sixteenth century, in Germany and Holland, under Munzer, John Bockhold of Leyden, and other deceivers, it was found that they were so mad in favour of their dogmas, that property and life were violated with impunity, till they were put down by the iron hand of military power; and we dread a similar close to this wild project.

The Rev. Henry Caswall, to whom the public are indebted for this account of the catastrophe, has truly remarked, that "there is something extremely awful in the termination of the earthly career of this daring impostor; and we may imagine his agony when, about to enter upon eternity, he uttered his last exclamation, 'O God!'" At the early age of thirty-nine, after an unprecedented career of villany, he has met with a terrible retribution. He "ploughed wickedness," and "reaped iniquity." "His years have been shortened,"—he has "perished, and come to a fearful end." May it awaken his besotted votaries from their delusion!

## SERMON BY THE REV. W. TONG.\*

COMMUNICATED BY SIR JOHN BICKERTON WILLIAMS.

*Elton, November 3, 1696.*

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11.

You see the words speak of a mighty change wrought upon some of the Corinthians; and that they might be the more affected with it, he minds them what they had been before; reckons up some of the worst of sins, and sinners, and brings it home to them: *such were some of you*. Then he speaks of that blessed turn which God had given their hearts—but ye are washed, &c. This *but* is the hinge on which their state turned—a blessed but. When we put a but upon a man, it is usually to diminish him; but this is to magnify men, like that in 1 Tim. i. 13, and Eph. ii. 12, 13. It infinitely concerns every one of us to see that there be such a but some time or other in our lives—such a turn.

Observe here, 1. The nature of this change—washed: both from the guilt, and filth of sin: explained afterwards—both sanctified and justified.

2. The procuring cause of this change—in the name of the Lord Jesus.

3. The author or efficient cause—the Spirit of our God.

That which I shall speak to is the great work of *sanctification*. "Ye are sanctified." And who is sufficient for it, especially we who know so little of it in ourselves? Archbishop Usher, being written to by a lady for his thoughts about sanctification, deferred his answer, and gave this reason—that he found so little of it in himself he was discouraged. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

I. Sanctification is the work of God, Phil. i. 6. It is hard for a sinner to change his customs, Jer. xiii. 23; much more for him to change his nature and disposition. It is especially the work of the blessed Spirit. The blessed Trinity are so pleased with this work that each will have a share in it. The Father contrives and chooses; the Son purchaseth and redeems; the Spirit sanctifies and applies. See the whole work of salvation, 2 Thess. ii. 13, 14. Justification is an *act* wrought for us. Sanctification is a *work* wrought in us. It is carried on by many particular acts, 2 Cor. xiii. 14. To complete the happiness, there is the keeping of all the three Persons in the Trinity. The interest of the Spirit in this work is called communion. It is the

\* See the Congregational Magazine for March last, p. 185.



Father's love, the Son's grace ; but the Spirit's work is carried on in a way of union. The Father and the Son look towards the soul,—the Spirit comes into the soul.

II. It is a renewing work : Eph. iv. 24, the new man ; Ezek. xxxvi. 26, a new heart. It is not merely a restraining work, nor merely a reforming work. It is not a patching up of the old, an improving of moral qualities by education, &c., but it is the putting in of new qualities ; Psalm li. 9, *renew* a right spirit. If David, upon his great backsliding, found he had need of a renewing work, much more have we.

III. It is a work wrought after the image of God : as the tabernacle framed according to the pattern in the mount : as man was created at first after the image of God, Gen. i. Let us make man after our image. One learned man notes not only three Persons in the Trinity, but two makings of man—by God the Father in his image ; and then renewed by the Spirit “after our likeness.”

IV. It proceeds from the death and resurrection of our Lord Jesus : in the name of the Lord Jesus. When it is expressed, as it often is, by our dying and rising again, reference is had to Christ's dying, and rising, Rom. vi. 4—6. Not only was Christ's dying and rising the pattern of this work, but the purchase of this grace. This grace he holds in his own hands as his purchase ; and he is said to be made of God to us—sanctification, 1 Cor. i. 30. He purchased the grace. He sends the Spirit. Is the work of sanctification a building ? Christ is the foundation, 1 Pet. ii. 5, and Eph. ii. 20. The Spirit applies the death of Christ to the soul, and then it dies to sin ; applies the resurrection of Christ, and then *it* rises.

V. This work of sanctification is of the same extent with eternal election, 1 Thess. i. 4, 5. Then election was known by this, that the Gospel came unto them “in power.” By that it appeared that God had been there choosing before Paul was there preaching, Acts xiii. 48, Eph. i. 4, 5. This doctrine is so plainly revealed in Scripture, that I wonder it should be a controversy. Look at 1 Sam. xvi. 12. One of Jesse's sons after another passed before Samuel ; but the anointing oil was never poured out until the appointed David came, and the appointed time. Arise, anoint the chosen vessel, that is he.

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THE power and charm of the Christian ministry, are the cross and Spirit of Christ; so that, to realise the ends of our responsible vocation, we must preach the Gospel in its purity and fulness, and depend upon Divine influence for success. Upon a faithful, wise, and persevering discharge of our obligations, the happiness of numbers of our fellow-creatures is made to turn. If we are insincere and indolent, faithless and treacherous, we rob the King of kings of his glory, hinder the progress of his cause, and become stumbling-blocks to those, apart from whose spiritual advantage we ought to have no desire either to labour or live. The shepherds who feed not the flock of God's pasture, are doomed to a dreadful overthrow. May He who has committed to us the "word of reconciliation," guide and bless us

in our attempts to expound and enforce it,—for then only can we expect to promote the accomplishment of his purposes of mercy, and to commend ourselves to every man's conscience in his sight.

A discreet, a laborious, an affectionate minister of Jesus Christ, is one of his precious gifts to the church, by which he intends to enrich the souls he died to redeem; and which gift, for the sake of the Giver, cannot be too highly valued; for, of all the means which are employed for the benefit of man, none, certainly, are more useful than the ministry and oversight of the Christian pastorate. Very much of the efficiency of the ministry, however, depends upon the suitability of the instruction imparted, to the condition and circumstances of the taught. Appropriateness, both as to sentiment and language, style and illustration, facilitates the cause we have undertaken to advance. Our teaching must be adapted to the necessities of those whom we counsel and exhort, or we shall defeat our own purposes, and disappoint their expectations. We do not, by this, mean that a minister of Christ is to consult the moral appetites of men, in order that he may prepare the food which he believes will be most eagerly devoured. "If I yet pleased men, I should not be the servant of Christ." Many a hearer is ill-qualified to judge of his own actual wants; and were God's servants to be influenced by the wishes of the carnal and unbelieving part of their congregations, they would assuredly lead them astray. The slothful seldom desire to be aroused. The self-righteous are too well satisfied with the externals of religion, to hunger and thirst for the righteousness of the Son of God. Those who are in love with sin, regard the faithful preacher rather as a troubler to be avoided, than as a friend to be welcomed. Ministers, therefore, must judge for their people; and having themselves an experimental knowledge of the provisions which the God of mercy has made for their holiness and happiness, in yielding to the Divine will, they may be confident that they are adopting the course which is calculated to promote the salvation of those whom he hath placed under their care. To be hopeful, as to the saving results of our ministry, we must teach the great truths of the Gospel in their just proportions and relative importance; and that, too, with special reference to the ascertained condition of our people. We must preach rousing or calming truth; we must rebuke or encourage, warn or console, invite or advise, as the case may require. And it will be of great service to us constantly to remember, that as we study for the church and the world, so, to both we must preach. Those who rebel against God, and those who have submitted to him, must be cared for; and the thought will, on a moment's reflection, occur to the mind, that though we have but one Gospel for the wanderer abroad, and for the child at home, yet that in order to benefit the alien and the reconciled, we must enforce on their individual attention, the facts and laws which apply to them. From

the necessities of those who reject the Gospel, we may ascertain the wants of those who have received it; but as the relations of truth must be regarded, and as the attainments and exercises of believers differ from those of unbelievers, not only must pulpit ministrations be discriminating, but each hearer must have his own portion meted out to him. Pulpit theology, to be acceptable to God, and useful to man, must be a compendium of all the saving truths of that system of mercy which is the sinner's refuge and the believer's hope.

Pulpit theology! And why should objections be raised against calm discussions and paternal counsels on pulpit theology? The health and activity of congregations are dependent on the vital orthodoxy of their ministers. This is not denied; no, not even by those who condemn attempts—not to infuse into the ministry the elements of its usefulness, for their existence *we* have never doubted—but to increase its efficiency, by warnings on the one hand, and by promptings on the other. We speak thus frankly, because we are satisfied nothing has been said about “the theology of the study,” or “academic theology,” that can be fairly construed into an accusation against either the rising or the settled ministry of this land and of these times. Caution is not condemnation; counsel is not censure; friendly hints are not suspicious implications; and anything like alienation or disunion, between brethren, whether fathers or sons, whether green with age or with youth, is to be deprecated, and *is* deprecated. And we cannot help expressing our surprise at the alarm excited in certain quarters by some papers, the avowed object of which is nothing more than to exhort those who have received “the form of sound words,” to hold it fast. We think our beloved and honoured young brethren must have mistaken our purpose and misjudged our measures; for though we are not prepared to retract a single line, we assure them, and we are glad that we have this opportunity of doing so, that instead of wishing to damage them in the judgment of the churches, we are most desirous to commend them, and that they should commend themselves, to the affectionate and intelligent regards of the Christian community at large. Enough then of the war of words; if, indeed, it can with truth be said, that there has been conflict. No—we have not yet even had a skirmish; but if any one has seized the weapon because of the supposed infliction of an injury, the advice of the writer is, let the aggrieved, and those who have, innocently enough, been the aggressors, weep over their personal follies and mistakes; and as tears mingle with tears, there will flow forth the stream of love to purify and refresh us all, and we shall, as the consequence, be the holier in our souls, the happier in our fellowship, and the more useful in the churches of the saints. Dear brethren, we must neither use hard words, nor form ill-advised purposes; and there is no just cause for an angry word or a shy look. The cause of our blessed Master—for

The question, however, now before us is, With what truth are believers to be supplied, and how can the pastor best promote the cause of experimental and practical religion amongst them? This, though an important inquiry, is not an abstruse one, nor one about which there can be any difficulty. If the addresses of the apostles to the unconverted are to be taken as models of expostulation and warning with sinners; then, on the same principle of appropriateness, addresses to the converted are to accord with the tone and sentiments of their epistles "to the saints and faithful brethren." The apostolic letters to the churches are evidently in the advance of the recorded apostolic appeals to the ungodly. This is natural: it is just what might be expected; and it teaches us that whilst we dare not soothe the ungodly with the "precious promises" of the Gospel, we must not confine the attention of the godly to those subjects which form the basis of appeals to the ignorant and those who are out of the way. It is only occasionally that we meet our churches as churches; and as at the monthly gatherings of the saints, much time is generally consumed in transacting ordinary business, if believers are to be enriched with knowledge and spiritual understanding, it must be by pulpit theology—by the ordinary instructions of the sanctuary. Their edification is an object dear to the Son of God, and one for which the Holy Spirit works. The church of Christ is neither to be starved nor pampered; and a sickly, unmeaning, spiritual sentimentalism is as unseemly and injurious as a bald code of ethics. If the doctrines of grace are taught practically, and the precepts of the statute-book are enforced by motives drawn from the doctrines, and from the experience which a knowledge of them originates and sustains, God's people will be adorned with the beauties of holiness, and cheered by the comforts of the Spirit. Without teaching, there will be barrenness in the soul; and without exhortation, there will be irregularity in the life. The facts out of which arise our hope and confidence, and the counsels which first guide our inquiries concerning duty, and then regulate our attempts to discharge it, are distinctly stated, yet wisely blended, in the apostles' instructive and admonitory letters to the saints: and if, to experience the love of God, believers must do his will; to practise his commands, they must enjoy his presence. Upon this principle the apostles reasoned as they wrote, and wrote as they reasoned. They taught saving truth for experimental and practical purposes. Knowing that the church had much to do for Christ, and that Christ had done much for the church, they taught the deep things of God's love, and the simple principles of his government, to the same people, and at the same moment. They were neither ashamed nor afraid to avow their own belief in the doctrines of predestination, of personal election, of God's everlasting love, of vital union to Christ, of the indwelling of the Holy Spirit, of the final perseverance of the saints; and in these truths



they were desirous to establish the faith of their brethren, conscious that in them there were springs of living water to refresh, mines of imperishable gold to enrich, sources of holy power to strengthen, motives of undying energy to persuade and impel. And these precious doctrines have lost none of their vitality and charm by the lapse of ages. The tree of life is as luxuriant as when it was first planted; the music of the Gospel is as sweet and melodious as when the harp obeyed the skilful touch of the sweet singer of Israel's hand. Yes, and the church *may be* nourished, established, and emboldened, for in our Father's house there is bread enough and to spare; and as the Lord taketh pleasure in the prosperity of his servants; in their knowledge, joy, and devotedness, for his sake as well as for theirs, they must be wisely trained and deeply taught.

Brethren, beloved in the Lord—the pastors and guides of God's flock! the health, the activity, the felicity of the churches, are all in your hands. How weighty are your responsibilities! how arduous, yet how pleasant are your duties! who—"who is sufficient for these things?" "The treasure is in earthen vessels, that the excellency of the power may be of God, and not of us." Precious thought! as we reflect on the wants of our people, and on our own weakness, it relieves us of fear, and inspires us with hope. Despond we must not; conceal the truth we dare not; and, God helping us, depart from the good old way, we will not. Are our people bound to take high ground, both as to duty and privilege? we must show them the way; and they are daily looking to the pulpit—may they never look in vain—for intimations of their Lord's will respecting their conflicts, their comforts, and rewards. At the close of every Sabbath may they say, and may we be gratified by knowing that they have reason to say, "He brought me into his banqueting house, and his banner over me was love." A ministry imbued and adorned with the doctrines of God our Saviour, is, and must be, attractive to the people who love his image and his law. How important to the increase and prosperity of the churches is evangelical, vital, pulpit theology! Pure, rich, enlivening truth is the power of the ministry, and the glory of the sanctuary, the hope of the sinner, and the joy of the saint; it is a weapon to the soldier in the field, and spoil to the victor on his throne; it sanctifies time, and adorns eternity; on earth it is a law, in heaven it is a crown. Oh for the preservation of sound pulpit theology in our land, for the dissemination of saving truth throughout the continent of Europe, for the diffusion of the light of life in regions which heathenism has cursed! Oh for the dawn of that day, when the world, having been subdued to the faith of Christ, all pastoral labours shall terminate in holy rest, and free reward! When the writer and his brethren of this generation shall be summoned away from the scenes of their pulpit toils, oh may they be welcomed by their gracious Master to the joy of his home and

kingdom! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." "Go thou thy way," faithful servant of the Most High, "till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

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DYING EXPERIENCE OF THE ONLY SON OF THE LATE  
REV. JOHN FOSTER.

THIS interesting youth was for several years under the tuition of the venerable Mr. Bullar, of Southampton. That gentleman has stated that he was "a boy of good parts, and of a strong and clear understanding, but of a most remarkably reserved disposition. Of the discourses which he heard, and of other religious instruction he habitually received, he always gave so clear and well-arranged an account, as to prove that he both attended to, and understood them. About a year and half before his death, he grew exceedingly fast, and there was so much languor about him, that it was thought prudent he should go home. He rallied for a time, till the rupture of a blood-vessel was followed by a gradual decline. Within the last three months of his life, it became evident to his father that he could not recover. When this was told him, his father was surprised and delighted to find, that his reserve at once gave way; and the state of his mind was developed most satisfactorily. He most easily and freely entertained the serious subject, and said that it had been, for a good while before, the frequent employment of his silent thoughts and hours; under a conviction, fully admitted in his own mind, that he was appointed to an early removal from this world. He met with assenting complacency the great points of religious truth; expressed a humble hope, that his chief interest was safe; and an entire resignation to the Supreme Disposer, without a murmur, without the slightest expression of a wish to recover, calmly and perfectly willing to die. I received (continues Mr. Bullar) this pleasing account in a letter from his father, about three weeks before he died, accompanied with a kind message to myself, expressive of a high degree of attachment, and of delicacy of Christian feeling, as to our past intercourse: and conveying a wish that I would write to him. I did write, with sacred pleasure, with solemn, chastened joy. In such a state of mind as his, I could not condole with him, I could but congratulate him. All that I knew of this world, as a most dangerous passage to eternity; all that I believe of heaven as a complete refuge from its dangers, forbade that I should lead a young man, about to escape them all, to repine. I therefore aimed to cheer him with happy views of our 'Advocate before the throne, and our Forerunner;' reminding him of the tenderness which Jesus, while he dwelt among men, manifested to every humble suppliant, and of his having taken

the same nature with him to heaven ; and especially adverting to his most cheering assurance, 'in my Father's house are many mansions : I go to prepare a place for you ; that where I am, there ye may be also.' I urged him to exult in the prospect, as being himself, by the mercy of God, 'sealed to the day of redemption,' and entitled to appropriate to himself that description of the confirmed Christian's happy destiny, which has been so impressively described in the words of one most dear to him, 'I exult in the indications of being fixed and ir retrievable : I carry the eternal mark upon me, that I belong to God. I am free of the universe, and I am ready to go to any world, to which He shall please to transmit me ; certain that everywhere, in height or depth, He will acknowledge me for ever.'\*

"I had the pleasure of knowing," Mr. Bullar adds, "that my letter was acceptable and gratifying to this dear youth ; but a few days more removed him beyond the reach of human advice and consolation."

The following is Mr. Foster's letter to Mr. Bullar on the mournful yet joyous occasion :—

"MY DEAR SIR,—I have to thank you in John's name and my own, for your very kind letter to him and me. It was very acceptable and gratifying to him. But he is now no longer a subject of advice and consolation.

"About the time of his receiving that letter, the progress of his illness was apparently so slow, that it appeared probable he might still survive a number of weeks. And when, eight or nine days since, he rather suddenly became very sensibly worse, it was deemed to be some effect of indigestion, the stress of which might be transient. But it proved to be (according to which he since mentioned to have been, at the time, his own conviction,) the final stage and acceleration of the malady. By the middle of last week, his little remaining strength was evidently vanishing very fast, all relish for any kind of food was gone, and he felt a sense of illness and insupportable weariness through his whole frame. But he uttered no word of murmur, but expressed his resignation to the Divine disposal ; yet with great anxiety that his severely tried patience might not fail. But he expressed an earnest desire for the hour of deliverance. On the Thursday forenoon, he said to me, with a peculiar and affecting emphasis, 'I have a desire to depart, and to be with Christ : and is not that far better ?'

"A friendly and religious physician, who was with him repeatedly that day, having given an inexplicit answer to his inquiry, how long it was probable he might live, he interrogated me, with an earnest look and tone, as to what the physician might have said to myself, after leaving the room : and was soothed by my telling him, that the time would certainly be very short. We did not, however, apprehend that the hour was quite so near at hand. It was not, therefore, without some small degree of surprise, that, at seven or eight o'clock in the evening, we perceived it evident that he was sinking very fast. His three or four immediate relatives, the physician, and the old affectionate servants, were assembled in the room ; and he spoke continuously, for a considerable time, with apparently little difficulty of utterance, and with the most perfect composure and command of mind and language,

\* See Foster's Essay on a Man's writing Memoirs of Himself.

addressing or adverting to each of us; expressing a grateful sense of kindness he had experienced; his request to be forgiven anything in which he had ever been blameable towards any of us; his wish that each one might receive one more religious admonition from his death; his trust that we shall all meet again in a happier world; and his hope, in the Divine mercy through Jesus Christ, that he was going to that happier world. There was some strange character of *dignity* in his manner and language, such as I had never seen him exemplify till this last illness, and especially in these last hours: so that I was, on subsequent reflection, reminded of what was said of I forget whom,—that ‘nothing in his life ever became him so well, as his going out of it.’ At short intervals, he spoke frequently during the advancing hours; expressing his calm hope, his confidence; but with the pensive expression, several times, of a wish that he might have felt more animated and delightful emotions. ‘I want,’ he said, ‘that He would lift up the light of His countenance more clearly upon me.’ I said to him, that this was not *essential* to the solidity of the last consolation. The last complete sentence, I think, that he uttered, was,—‘I know that my Redeemer liveth.’ He retained his consciousness, and his ability to reply, with intelligent significant monosyllables or signs, till within the last hour; in the latter part of which, he fell asleep; and it was not certain that he ever really awaked. His final breath was distinctly perceptible; and was followed, at an interval, by a struggle of the oppressed lungs to inhale once more: but I felt sure that this was only mechanical, and that he suffered no pain.

“His suffering frame was, except in the face, exhausted and attenuated to a mere skeleton. In looking on the deserted countenance, through which mind and thought had so recently—but, as it were, a few minutes before—emanated,—I felt what profound mystery there was in the change: What is it that is gone?—Whither is it gone?—What is it now?

“During the last stage of his illness, (since the return from the sea,) he had seemed a strangely different person from what he had been before. It has looked as if a latent, unsuspected character were developed. His former habitual, systematic, invincible reserve, seemed to have left him; and without any effort of his to overcome it. He would easily and freely talk on religion, himself, death, hereafter—subjects on which it was heretofore impossible, in any way, to draw him into communication; and, at the same time, with a degree of maturity and compass of thought, which I had never attributed to him. In truth, I have never, but in his very early years, and in this short concluding season, fairly had the means of *knowing* the nature and extent of the operations of his mind: that unfortunate and continual reserve having placed me, and kept me, in a state of estrangement often painful. I was promising myself, that, as his mind advanced towards maturity, it would, at length, *come out*, in a manner to promote a more free and satisfactory intercourse. I now deem it probable that, even before his long indisposition, or, at least, during the earlier stages of it, there was much more of the visitings of serious thought, than there were the external signs of. At the same time, I fully believe, that the real ultimate *prevalence* of such thoughts in his mind, was caused through a gracious influence of Heaven, by the augmenting illness; which gradually brought upon him the conviction, that his stay on earth was approaching to a close. I think it probable, that his mind must have been occupied with the most serious subject, even *before* he came to that decided conviction: for the state of his sentiments, when he became communicative, about two months since, appeared to me, such as must have been preceded by a process not very short.

“Thus there is a termination of all the cares, solitudes, and apprehensive anticipations, concerning our son and your pupil. He is saved from entering on a scene of infinite corruptions, temptations, and grievances; and borne, I trust, to that

happy region, where he can no more sin, suffer, or die; safe, and pure, and happy for ever.

"In such a view and confidence, I am (and my wife, though for the present more painfully affected,) *more* than resigned to the dispensation; the consolation greatly exceeds the grief. Indeed, I believe, that to me the consolatory considerations have much less to combat with, than in the case of parents in general. Probably I may have before expressed to you, that I have such a horror of this world, as a scene for young persons to be cast and hazarded into, that habitually, and with a strong and pointed sentiment, I congratulate children and young persons, on being intercepted by death, at the entrance into it; except in a few particular instances of extraordinary promise for piety, talent, and usefulness. My feeling on this subject is so deep and systematic, that, in one sense, I *need* less consolation than almost any other parent that I have known in similar circumstances.

"Numberless times I have wondered, almost to amazement, at the excessive and protracted sorrow of parents, on seeing their children carried away (when they had reason to hope,) to a better world. 'What!' I have said, '*can* they, on serious consideration, really say it would have been better for those loved objects to have been thrown forth amidst the sins and miseries of this world, to take, too possibly, alas! a course in it, which would have led them ultimately to an inconceivably *worse*? For, when it is mournfully evident, that the *vast majority* of those who advance on in life, *are* living strangers to God, and unfit for His final presence,—what ground of confidence could *these* parents have, that *their* children must take a better course;—except in the comparatively few instances of *very* decided early piety?' If, as in our case, parents see their children, in an early period of life, visited by a dispensation which, *in one and the same act, raises them to piety, and dooms them to die; so that they receive an immortal blessing, as the price of death*,—oh! methinks it is a cheap cost, both to them, and to those who lose them!—In one of my first conversations with John, on his irrecoverable situation, when I said,—'We shall be very sorry to lose you, John!'—he calmly and affectionately replied,—'You will not be sorry, if you have cause to believe that *I* am beyond all sorrow.'

"While I was writing the above, yesterday, your kind letter came to hand. We are most truly grateful to you, for the deep and friendly interest you have taken in John's welfare, and now take in our mourning for his departure. He *was* very cordially gratified by your letter; both for the kind personal regard, and the religious suggestions and consolations which it conveyed.

"I am, my dear Sir,

"Yours, with the highest respect and esteem,

"J. FOSTER."

We are indebted for this deeply affecting letter to an interesting volume by Mr. Bullar, entitled "*Lay Lectures on Christian Faith and Practice*," and of which the reader will find further notice in our Review department.

## THE WHITEFIELD PAPERS.—No. V.

THE HONOURABLE JAMES HABERSHAM.

IN the following letter to Mr. Bray, Mr. Whitefield names Mr. Habersham, of whom we are able to state the following particulars. Early in life he became connected with the first Methodists at Oxford, and where he commenced that endeared friendship with Mr. Whitefield, which remained unbroken till death. He accompanied that devoted man in his first voyage to Georgia, and acted as his clerk in setting the psalm tunes at worship; and taught the children on board to read, repeat catechisms, prayers, &c., in which work he was so assiduous as to be a valuable auxiliary to his friend. On their arrival, Mr. Whitefield was seized with fever, which confined him to his bed for a week, during which time Mr. Habersham watched over him night and day with the solicitude of a brother.

On Mr. Whitefield's return to England, Mr. Habersham continued to reside at Savannah, in the capacity of a merchant, and was treated by the general and officers with great kindness, on account of his friendship with that faithful minister. On his second visit to Georgia, Mr. Whitefield appointed his friend to select a site for the Orphan House, and he chose a plot of ground, of about 500 acres, about ten miles from Savannah, and began to clear and stock it. He was also made superintendent of the temporal affairs of the institution; and by his wise and upright conduct greatly relieved Mr. Whitefield's anxieties respecting it; and, after his death, he acted as executor for the estate in Georgia.

Mr. Habersham was afterwards chosen secretary to the governor of Georgia, had a seat in the honourable council, and was elected president of the upper house. He was a man of eminent piety, and his doctrinal views influenced, in a remarkable degree, his temper and conduct. He was held in much esteem for his honourable and upright character; and it is presumed that few have experienced more uninterrupted peace of mind through life, or greater consolations in their dying hour. He departed this life at Brunswick, New Jersey, Aug. 29, 1775. His son, Mr. Joseph Habersham, engaged in the revolutionary war, and gained the rank of colonel with great reputation. In 1785, he was elected a member of Congress, and, in 1795, was appointed postmaster-general of the United States. In 1802, he became president of the Branch Bank of Savannah, and in which city he died, Nov. 1815, in the 65th year of his age. These facts are gleaned from Whitefield's Journals; Philip's Life of Whitefield, pp. 67, 70, 571; Evangelical Biography, iv. p. 419; Whitefield's Letters, i., iii.; and Remarkable Particulars relating to the Progress of the Gospel, 1743.

*Gravesend, January 5, 1737-8.*

MY KIND DEAR HOST,—I am sure would deservedly think himself slighted did I not send him a line; but God forbid I should slight one from whom I've received so many favours, and one whom I so dearly love. No, I never can; I never, by God's assistance, will forget to pray for you and yours. How kind was your wife and sister to send me the pie; God reward them for that, and all their other labours of love. Dear Mr. Habersham and I have been just now praying for them. I could have wished you here this afternoon, to see how many of the soldiers stood upon deck to say the catechism. I hope we have *some serious* in the ship. However, God (blessed be his holy name!) is with me of a truth, and his holy Spirit enables me to do things on board as on shore. Whom God calls, he strengthens. To-morrow I sail. I beseech you pray for me and mine, and join fasting with it. Remember me to all, and tell dear Mr. Broughton to give some of dear Hales's books, without fail, for the poor. Encourage Rachel. Love dear Mr. Edmonds *tenderly*, and pray most for dearest Mr. Bray,

Ever yours whilst

GEORGE WHITEFIELD.

P.S. Loving Mr. Habersham salutes you. Health of body increases greatly. Glory be to God!

For Mr. Bray.

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THE REV. MR. BROUGHTON.

This gentleman, who is incidentally mentioned by Mr. Whitefield in the following letter, was one of the original Methodists at Oxford, rector of Allhallows, Lombard-street, and secretary to the Society for the Propagation of the Gospel in Foreign Parts. In 1757 he was minister of St. Peter in Vincula, within the Tower of London, and was then acquainted with Mr. Habersham and other Methodists; and upon occasion of a visit to Oxford, he invited Mr. Whitefield to officiate for him in London. He constantly attended at the public prayers of the Moravians, and his particular seriousness of manner being observed by some of them, they invited him to their societies, with which he was so far satisfied, that he afterwards introduced some young men also. He also read prayers, and preached at a lecture that was maintained by those societies; but a division arose on church questions, when he asserted that forgiveness of sins and regeneration were bestowed in baptism, and that, if baptized persons fell into sin, it was necessary to renew them again by repentance. These sentiments separated him from his old friends, and his connexion with the Society for the Propagation of the Gospel abated his courage in the good cause, and led him to submit to the dictation of "his spiritual pastors and masters," of which Mr. Cornelius Winter gives an instance in the *Memoirs of his own Life*, Letter 12. Also, see the *Evangelical Register*, vol. vii. p. 132.

*January 11th, 1737-8.*

DEAREST MR. BRAY,—We are now sailing full drive towards the Downs, and God has given us a prosperous gale. Our other friends' letters will inform you how it has been with us; and had I not slept longer than I should this morning, I might have wrote you more. Oh, my dear host, write to me, and say, Awake, thou that



sleepest, and call upon thy God. I warrant *you* rise early in the morning to visit the blessed God. Go on and prosper, and may Jesus Christ always reveal himself to you. A sense of your favours is deeply impressed upon my mind; I never can reward you, but He whom I serve will. I pray without ceasing for you and yours. I wish your kind wife and loving sister may be of the same spirit with those devout women who followed the Lord to the cross; and that your dear little lambkin may be kept unspotted from the world. I wish you all right and left hand blessings; and, to sum up every thing, I wish you may be filled with all the fulness of God. I hope you have not left off assembling yourselves together to intercede, for it will be highly serviceable to yourselves and others; particularly to me. Do not be discouraged, if you cannot do as well at first; for God, if *you try*, will pour more and more of the spirit of grace and supplication upon you; let one begin, and when he has done let another succeed, and so on; by which means all will be exercised, and consequently all improved. I hope my letter was received kindly by the society; it was love indited it; and that must make up for all the improprieties of it. I pray that I may love them in the bowels of Jesus Christ. The pot you mention was taken to the Georgia office, and there it lies; Mr. Wesley has money of mine, desire him to pay you for it. And now, dear Mr. Bray, farewell. I would write to you more, but fain would send a line to dear Mr. Broughton. If I shall ever see your face again in the flesh—God only knows—if I do, may we find one another grown in grace! If not, may we see each other crowned in glory! Remember me in the kindest manner to your wife, mother, sister Turner, and children, to all who know and inquire after me, and desire the continuance of your prayers for,

My dear beloved Gaius,

Your weak unworthy friend and servant in Christ,

G. W

*Near the Downs, January 11th, 1737-8.*

Dear Mr. Habersham salutes you kindly.

#### THE PRACTICAL APPLICATION OF THE GOSPEL, A DESIDERATUM IN MODERN PREACHING.

DEAR SIR,—The young ministers, and the old ministers, and the *Congregational Magazine*, and their "different circles," have all, it seems, got into trouble. The preaching of some, and the writings of others, do not give satisfaction to the rest, while all mean well, and all seek the same object, in dependence on the same aid. Perhaps a bystander, with no other interest in the matter than that of the public, whose interests are very apt to be sacrificed in the disputes of public servants, may offer a few words of very common-place advice.

I would suggest that the students, for whose promising character and talents I have the greatest respect, should remember that all persons in public life are exposed to public animadversion, and that in the tremendous edicts they have uttered against the *Congregational Magazine*, they have exposed that useful periodical to as great a danger as the *Times* or *Chronicle* would be exposed to, if some twenty or fifty of the youngest members of parliament should resolve to read it no longer because it had criticised the style of their speeches.

That they have furnished as much amusement to their friends in general, I cannot undertake to say; but, for myself, I really do not think I should be more diverted at the one than at the other. But I mean no offence. We were all young once, and if they will know well the things they went to college to learn, we will forgive their knowing nothing of the world, and make great allowance for the feeling with which a man sees his name, or his character, for the first time, in print.

I venture, also, to recommend all parties to consider, whether the thing really wanting be not rather the practical and detailed application of the laws and principles of the Gospel, than the preaching of the Gospel itself.

All our ministers, young and old, preach the Gospel; they all publish the glad tidings of the proffered mercy of Heaven. They all preach evangelical doctrine—the modified Calvinism of modern orthodoxy. But, the fact is, it is found that the simple declaration of the good news, and even the most ingenious reiterations of the invitation to benefit by it, will not fill up the time. The simple doctrines of the Gospel, so plain that he who runs may read, and so well known that no one forgets them, do not really require a tenth part of the time allotted to our weekly discourses. This may be startling to some, but they will find it to be the fact; and, consequently, all seek to amplify in one way or the other: the one class of preachers by perpetually repeating the same things; the other, by going into fine-spun and most unprofitable dissections, either of the deep mysteries of the Bible, or its simple narratives, or its very words and phrases.

Now what I wish to suggest is, that all should endeavour to amend their ways in this matter, and employ the precious moments in dissecting the ways of man; in pointing out his errors, and follies, and sins, in comparing his practice with the law of God, in the details of daily life; in telling him how to avoid temptation, and where to seek for strength; in short, in doing as the New Testament does, dwelling much on the duties and sins of men, and shortly and plainly stating the merciful ways of God.

That modern preachers should have stumbled on the notion, that the *doctrines*, and not the *morality*, of the Gospel, are what men object to, is a thing which has always filled me with wonder. All the wicked men I know, are most ready to accept of the mercy of Heaven, on any terms, save only their own obedience. I always hear from the pulpit, that the pride of men's hearts revolts against the scheme of human redemption by Christ; but I always see in the world, that they much too pleasantly rest on this; and the corruption of their hearts and lives,—their bad morality, not their bad divinity,—prevents their practically agreeing to its terms.

The preachers and writers of the New Testament shaped their dis-

courses accordingly. They preached most "*legally*," as some folks would say now. They gave no rest to the corruptions and vices of their generation, and spent so little time in setting forth the *doctrines* of the Gospel, that their successors, wise much above what is written, have been forced, in order to keep up doctrinal controversies at all, to shape what they said into systems of divinity,—elaborate mystifications of plain things.

Can you make room for an extract, which I enclose, from the writings of a most gifted person, whose eccentricities obscured his splendid powers, and whose name must wait for justice from future generations,—I mean the late Mr. Irving? The passage presents a view of the matter, which it may be well for both parties in this dispute to consider, although they will probably both, at first, dissent from it.

I am, Sir, your obedient servant,

SPECTATOR.

"I am convinced, from the constant demand of the religious world for the preaching of faith and forgiveness, and their constant kicking against the preaching of Christian morals, the constant appetite for mercy, and disrelish of righteousness and judgment; or if righteousness, it be the constant demand that it should be the imputed righteousness of Christ, not our own personal righteousness; from these features of the evangelical part of men I do greatly fear, nay, I am convinced, that many of them are pillowing their hopes upon something else than the sanctification and changed life which the Gospel hath wrought. Let no one mistake me, (for though I care little about the mistake on my own account, I am too much concerned for the sake of others in the success of this argument to wish to be mistaken,) as if I advocated salvation from the wrath to come upon the ground of self-righteousness. But this I argue, and will argue, that unless the helps and doctrines of grace, deservedly in such repute, unless the free forgiveness purchased by the death of Christ, the sanctification by the work of the Spirit, and every thing else encouraging and consolatory in the word of God, have operated their natural and due effect in delivering our members from the power of sin, and joining our affections to Christ and his poorest brethren, and of working deep and searching purification within all the fountains of our heart; then it will only aggravate our condemnation, ten times, that we have known, that we have believed, that we have prized these great revelations of the power and goodness of God, and insisted with a most tyrannical and overbearing sway, that our pastors should hold on pronouncing them unceasingly, unsparingly, Sabbath after Sabbath. I greatly fear, I say again, that this modern contraction of the Gospel into the span of one or two ideas, this promulgation of it as if it were a drawling monotone of sweetness, a lullaby for a baby spirit, with no music of mighty feeling, nor swells of grandeur, nor declensions of deepest pathos, nor thrilling themes of terror; as if it were a thing for a shepherd's love-sick lute, or a sentimentalist's *Æolian* harp, instead of being for the great organ of human thought and feeling, through all the stops and pipes of this various world; I say, I fear greatly, lest this strain of preaching Christ, the most feeble and ineffectual which the Christian world hath ever heard, should have lulled many into a quietus of the soul, under which they are resting sweetly from searching inquiry into their personal estate, and will pass composedly through death unto the awful judgment.

"Now what difference is it, whether the active spirit of a man is laid asleep by the

comfort of the holy wafer and extreme unction, to be his viaticum and passport into heaven, or by the constant charm of a few words sounded and sounded, and eternally sounded, about Christ's sufficiency to save? In the holy name of Christ, and the three times holy name of God, have they declared ought to men, or are they capable of declaring ought to men, which should not work upon men the desire and power of holiness? Why, then, do I hear the constant babbling about simple reliance and simple dependence upon Christ, instead of most scriptural and sound-minded calls to activity and perseverance after every perfection? And oh! they will die mantled in their vain delusion, as the Catholic dies; and when the soothing voice of their consolatory teacher is passed into inaudible distance, Conscience will arise, with pensive Reflection and pale Fear, her two daughters, to take an account of the progress and exact advancement of their mind. And should she not be able to disabuse them of their rooted errors, they will come up to judgment; and upon beholding the Judge, march forward with the confidence of old acquaintance, and salute him, 'Lord, Lord;' and when he sitteth silent, eyeing them with severe aspect, they will begin to wonder at his want of recognisance, and to aid his memory, make mention of their great advancement in the faith; 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?' But how shall their assurance stagger back and sink them spiritless into uttermost dismay, when the Judge, opening those awful lips, upon which hang the destinies of worlds, shall profess unto them, 'I never knew you, depart from me, ye that work iniquity!'"

### A SONNET.

ON THE DEATH OF AN "OLD DISCIPLE."

THOU aged saint, I love to think of thee;  
 And oft I sit, and seem again to trace  
 Upon thy bland and deeply furrow'd face,  
 The sweet expression of thy piety.  
 I often see thee in the old arm-chair,  
 With word of God outspread before thine eyes;  
 Where the rich springs of living waters rise,  
 And hear thy soul pour forth the ardent prayer.  
 But now I see thee on the heavenly shore;  
 Immortal, holy, fill'd with light and love;  
 Yet looking from thy bless'd abode above,  
 To glance on those, who here thy loss deplore  
 And waiting for the hour, when thou shalt be  
 Sent to conduct their spirits home, to thee.

G. VECTIS.

### PARADISE.

No sorrow now hangs clouding on their brow,  
 No bloodless malady empales their face,  
 No age drops on their hairs his silver snow,  
 No nakedness their bodies doth embase,  
 No poverty themselves and theirs disgrace;  
 No fear of death the joy of life devours,  
 No unchaste sleep their precious time deflow'rs,  
 No loss, no grief, no change, wait on their winged hours.

GILES FLETCHER, died 1623.

## REVIEWS.

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1. *The Gospel before the Age ; or, Christ with Nicodemus. Being an Exposition for the Times. By the Rev. Robert Montgomery, M.A., Oxon., Minister of Percy Chapel, London : Author of "Luther ; or, the Spirit of the Reformation ;" "The Messiah," &c. 8vo. London : F. Baisler. 1844.*
2. *Eight Sermons ; being Reflective Discourses on some important Texts. By the Rev. Robert Montgomery, M.A., Oxon. 8vo. London : Francis Baisler ; Hamilton. 1843.*

ROBERT MONTGOMERY is better known as a poet than as a prose writer ; but the two ample volumes before us prove, that he has something to *say* as well as to sing. If the name of the poet at first bespoke public attention, it almost unavoidably brought him into comparison with the most simple and beautiful of all living evangelical bards, and did him injury. A man may be endowed with much of the *vis poetica* without being the equal of *James Montgomery*. The author addresses himself seriously to his work as a minister of the Gospel, and has carried many of the excellences, and some of the faults, of his poetic compositions into his pulpit and prosaic discussions. It is, indeed, refreshing, in this day of strife, to find that, while Mr. M. is alive to the signs of the age and the portents of ecclesiastical society, he generally maintains a fair and a candid spirit, and aims at an object infinitely above the adjustment of the secular privileges and even speculative symbols of his profession.

What the author means by "the Gospel before the age," as applied to the Redeemer's language to Nicodemus, he tells us is this ; "that both theoretically and practically, the age in which we live, to a vast extent, TREATS THE GOSPEL OF CHRIST AS IT WERE BEHIND ITSELF ; and hence, no longer capacitated to grapple with the great problems of the day, and satisfy the rising wants of the world." Perhaps a less astounding writer would have contented himself by asserting, that the present age does not rise to the standard of the Gospel : or, that God's thoughts are higher than human thoughts.

The leading argument however is good, viz. that as man is entirely corrupted by sin, he must be recovered by grace, before he can be qualified to perform, to their greatest extent, his relative duties. The necessity of a new birth unto righteousness is shown in a light which it will be a blessing, public as well as private, if the hearers and the readers of Mr. Montgomery see and feel to be indispensable. It would be a happy state of things, indeed, if all, from the peasant

to the prince, sought, by regenerating grace, to sanctify their social influence, and to fit themselves for the kingdom of God. Then the promise will have been realised: "I will also make thy officers peace, and thine exactors righteousness—thy people also shall be all righteous:" then the petitions dictated by the Lord to his disciples will have been answered,—“Thy kingdom come, thy will be done on earth as it is done in heaven.”

Our first impressions on looking into the book were, that it contains much truthful and valuable thought, expressed in bold and somewhat grandiloquent language, warmed as well as veiled with mystic piety, and advocating what are called church principles in the court of the national conscience. William Law is the writer who supplies all his mottoes, and the work is dedicated to the Right Hon. W. E. Gladstone, M.P. The mottoes, however, are good, and we do not refer to Law without feelings of respect; and early associations, as well as a desire to cultivate the friendship of a high public functionary, may have determined the dedication, without any wish to invest the President of the Board of Trade with the honour of theological dictatorship. We confess we should prefer, if the name of that right hon. gentleman be mentioned at all, in a work on Regeneration, it should be with great qualification and connexion; and we trust that should he attempt to Romanise the Anglican conscience, all who have imbibed the spirit of the Reformation, or rather of the Gospel of Christ, will utter a *veto* which he must obey: "*Ne sutor ultra crepidam*:" you have enough to do, and more than you can well manage, in your own politico-commercial province. Our author, having introduced and explained our Saviour's address to Nicodemus, devotes the greatest part of the volume to its *application* to the present state of society. We feel great pleasure in saying, that however we might be disposed to simplify and correct some forms of expression, yet the doctrine is sound both as it respects the depravity of human nature, the character of its regeneration, and the Sacred Agent by whom this change is effected; and our readers will be glad to find on such subjects the writings of Charnock, Baxter, and Doddridge, quoted with unqualified approbation. There is, indeed, a boldness and force in the manner in which these evangelical truths are put, which remind us of the sermons of Whitefield. "Whether men will confess it or not, Christ's declaration, 'That which is born of the flesh is flesh,' underlies all the moral unquiet, the spiritual discontent, and the political unrest of our nature." "Before man can perceive truth, or beauty, or goodness, so as to be experimentally influenced by them in life and conduct,—he must be exalted to 'SEE THE KINGDOM OF GOD.' Now saith Christ, nothing within the compass of mental attainment can give man a sight of this kingdom. 'That which is born of the flesh is flesh,' and nothing more. 'Except, therefore, he be born again, he

cannot see the kingdom of heaven.'” Mr. M. imagines he has traced some of the actings of a certain restlessness both of heart and mind in POLITICAL MOVEMENT, MENTAL LABOUR, SOCIAL AND DOMESTIC ARRANGEMENTS, AND ECCLESIASTICAL CONTROVERSY; and that “Christ’s views both of the corruption and regeneration of our nature, are not permitted to have anything like their due and Divine sway in these four departments, where so much of man’s sinful being is perpetually unfolded and seen. Hence, in this respect, as in all others, Christ’s words are BEFORE THE AGE.”

Before we touch on a few topics which are presented in so questionable a shape, that we must needs speak to them, we take leave to offer a remark on the style and tone of the author. This we do with the less hesitation, as there is no danger of injuring his sensitiveness and modesty by any animadversion in a review. We regret, then, that a man who seeks a niche in “Poets’ Corner,” should not imitate in his prose, and especially in his theological pieces, the chaste and unambitious clearness of many of his predecessors. He seems never to be satisfied with a simple expression; he would rather stop and take in gas to inflate a balloon, than travel with much more safety and certain direction by an ordinary conveyance. The high tone which he assumes, the certainty and authority of his reproofs and corrections, are given in such full and sonorous terms,—*Tratusque Chremes tumido delitigat ore*—that they lose their real weight by expansion, and, instead of being a thunder-bolt, fall upon us innoxious as the mist. The value of the work, too, rather blustering than uncharitable, would be very much enhanced by a meek and quiet spirit, which is in the sight of God of great price. A minister of Jesus Christ should remember, that he is not likely to be the only spirit faithful among the faithless, or that all his dicta are oracular and infallible.

It were vain to attempt to notice the great variety of topic introduced in this miscellaneous volume; and we must content ourselves, therefore, with a few observations on each of the departments in which the author thinks, and justly, that the views of Christ, both of the corruption and regeneration of our nature, are not permitted to have their proper influence.

In reference to the political movement, the author makes some good remarks, though they approach to truisms; showing that extended franchise, vote by ballot, repeal of the corn laws, decrease of taxation, repeal of tithes, poor-rates, income-tax, increase of commerce, &c. &c.; nay, that punishments and rewards, and intellectual education, however they may modify the *external man*, cannot, without the influences of Almighty grace, regenerate society, and make it cease to be behind the Gospel. Grace, however, acts by means, and one political condition may be considered to be more adapted to moral and spiritual improvement than another; and therefore, independently of



temporal and worldly advantage, the Christian is in the path of duty when he seeks, by proper means, that political state of things which, in his judgment, promises, under God, the greatest amount of spiritual good. This consideration may be an apology, if such be needed, for a little zeal in "political dissenters," as the author calls them, in attempting to remove every let and hinderance out of the way of that Word, which they earnestly pray may have free course and be glorified in our land. And, however Mr. M. and his brethren may stand quite aloof from all intermeddling with the politics of this world, he ought to know, that while her majesty has no class of subjects more anxious to modify and improve the external man, no class of Christians are more convinced of the necessity of grace to renew society, than orthodox dissenters, and none more devoutly implore its communication. We do not profess to justify all the measures and language of dissenters on a subject so inflaming as politics, and we lament that the author was able to quote from one of our journals (page xxix.) a piece of chivalrous declamation, the spirit of which is at least questionable; but Mr. M. shows that he himself is a bold knight willing to accept the glove, and to run an equal tilt with the most earnest antagonist. This very book, on one of the most purely spiritual doctrines of the Gospel, does itself contain more political allusion, more flourish of trumpet, than do all the treatises—and they are not a few—written by nonconformists on *regeneration*.

When will political churchmen cease to criminate political dissenters? When shall questions involving so much that is dear to the Briton and the Christian, be answered by all parties with the sobriety, and patience, and candour, becoming men contending for righteousness and *truth*?

Our author's remarks on the literature of the age, are worthy of notice. It is a frightful truth, that "by far the greater portion of youthful minds and susceptible hearts receive their most vivid impressions, and their most influential tastes, from literary works, where Christ and Christianity are superseded as things of nought." The character of the great mass of our modern publications is thus pencilled:

"First, a mistaken apprehension of the real largeness and essential loftiness of the Christian verities, as applicable not simply to a narrow section of the human spirit, but as intended to spread and interfuse their fine influences over the whole domain where the attributes of humanity can unfold themselves. Secondly, an unphilosophical confounding of Christianity as it emerged all radiant and pure from the Divine mind, as embodied in Christ, and embalmed in the Bible, with that emaciated system, or that distorted caricature, in which the vulgarities of sectarianism sometimes disguise and degrade its nature. Thirdly, a prudential regard and venal respect for the unspiritual tendencies of the reading public in general, who, when they peruse works of a popular cast, would be repelled and disgusted by the intrusion of God into their sentiments, and feel the glow of literary pleasure somewhat chilled by the stern

admonitions of a judgment to come. Fourthly, the great heresy of the times—even that *religious* truth is *uncertain* truth. And finally, inasmuch as Christianity is a thing between our conscience and our Creator, and as every man has a right to select his system of doctrines with as much self-independence as he may choose his social companions; therefore for an author to blend sacred truths with his published sentiments would be sheer dogmatism and bad taste."

These characteristics are too correctly drawn; for although there is an increase of truly evangelical writings of respectable talent, some improvement in a few of the more popular periodicals, and far too much on religious subjects, unless it were better; yet, in other publications, the "majority of our admired essayists, novelists, journalists, and historical commentators and poets, from whose works millions of our countrymen are perpetually obtaining their leading ideas on men and things," are verily guilty. The strictures on *belles lettres* will be read with painful interest by the spiritually-minded; while those who fulfil 'the desires of the mind,' who pay homage to their own standard of literary taste, unless checked by the fact that the writer is a poet and a clergyman, will cry out Gothicism and barbarity! Woe to the dissenter if he turn iconoclast and disfigure these gods of his country!

It is not in our power to follow the author in all his attempts "to apply the necessity of the new birth to the spirit of our *SOCIAL HABITUDES*." He charges the age with unscriptural ideas of the Divine character—of human nature—of the things of time—of those of eternity. Here are some striking reproofs of the social notion of a good heart—of what constitutes respectability—of the love of money—of the tyranny of popular taste and public opinion. The author is severe on the modern attempts to force education in youth, and justly exposes many absurd pretensions of empirical tutors, and ardent expectations of deluded parents. He belongs to a school opposed to the meetings usually held in Exeter Hall; and while reprobating excitement in a public assembly convened for a benevolent purpose, seems to overlook the question, whether the moral stimulus employed in Percy Chapel may not be equally obnoxious to the same censure. We not only lament the indifference of Mr. M. to the societies which are the glory of our country, and a beautiful exhibition of brotherly kindness and charity; but we are astonished at a man who has so correct a knowledge of the condition of our nature, discouraging all appeals to human sympathy in the cause of religion and virtue, forbidding the glory of our frame to be employed in commendation of measures intended to bless the world. We assert, that if the author disapproves of the object of the social meetings usually held in Exeter Hall, the universal diffusion of the Gospel, he is unchristian; if he approve it, and yet refuse the advocacy of public address, he is unphilosophic; and if he pleads in its favour in the pulpit, and condemns the platform, he is inconsistent with himself!

In religion, the author enumerates no less than thirteen signs of a coming crisis; and no less than nine causes of the change which has come over men's minds, and which change, he insists, was not produced by the Oxford writers, but only evinced and directed.

It is amusing, at a time when so many smiles, and compliments, and congratulations are reciprocated between Oxford and Rome, to hear it stoutly declared, that the latter has no dread of dissent, only of the Anglican church—a sort of *catholica-phobia*! as if Romanism did not fear and hate that religion which is vital and Divine, and look for co-operation amongst the formal and secular; as if the present age furnished no instance of papistic favour both to the Tract-writers and to the Unitarians. It is a fact, that many of the best works of the age against the different forms of Popery, have proceeded from the pens of dissenters, and of churchmen educated in their schools. Nor were it hard to prove that dissenters, men free from ecclesiastical entanglement, who have nothing to disguise for their “oath’s sake,” are, *cæteris paribus*, the best qualified to examine the merits of the question.

Our author divides the “controversial agitation,” by which so much of our national and individual life will be in future affected, into “three central parties, by whose counterplay of principles, and counteraction of writings, &c. this great movement is principally sustained.” These are the *Romanistic*, the *Sectarian*, and the *Catholic* parties.

Having so recently, and at considerable length, reviewed several works on this all-absorbing dispute, we do not feel called upon to enter anew on it here. We are happy to acknowledge the correctness of many statements in this part of the volume, and to commend the spirit in which they are presented; we must, nevertheless, claim the privilege of making a few very important exceptions.

We except, then, to the impassioned desire of the author for the preservation of what he calls the sublime expressions of the baptismal service and the church catechism; and wonder to see a gentleman so sound on the most important doctrines, write such mystic rhapsody; and withal so harshly about some of the very best of his episcopal brethren. We agree that the fact and obligations of baptism are not urged sufficiently on the conscience and heart of baptized youth: we trust the members of our own churches will awake to the momentous duty of impressing their children with a sense of the relation they bear to the visible church, and of their duty not to prove, by neglecting the great salvation, that they are yet uncircumcised in heart, and unwilling to give themselves to the Lord and to his church. We recommend the conduct of our Welsh Calvinistic brethren, in this respect, to serious attention.

Yet anxious as we are that baptism should hold its due position, we

must ever protest against the "*sublime*" of churchism on this subject—against putting language into the mouths of children which is not supported by the warranty of either Scripture or experience, and which has no excellence but that of incomprehensibility. For, if it mean more than a visible relation to visible privileges, neither priest has taught nor catechumen conceived what is the import of "I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." It is, however, a *narcotic*, diffusing a dimness and a drowsiness over the mind and the conscience, and has effected incalculable injury.

That very ancient writers, as well as Luther and Calvin, have employed language on this subject which may favour that of the national church, we do not deny; we equally admit the antiquity and high sanction of many errors: at the same time we feel no more bound to adopt the false views of Fathers and Reformers on baptism, than those of the Galatians on justification, and those of the Laodiceans on lukewarmness in the Christian profession.

We feel bound to introduce to our readers the following passage:—

"Churchmen and sectaries stand altogether on a different platform, and reason entirely upon different premises. The Catholic holds that the church is essentially a *visible body*, permanent, and one which has ever witnessed for her absent Lord; and who is, under Him, an *ordained administratrix* of certain blessings, truths, and principles, to mankind. But the sectarian Independent altogether rejects this view of the church; and substitutes in its place an *invisible union*, a community of entirely a spiritual order: and argues, that outward associations for worship are voluntary; and, as to their precise forms, may be left to the judgment of each sect for determination. In the former case, then, *corporate endowments* are maintained in combination with individual gifts and graces; but in the latter a church-life is denied; and the spiritual experience of separate persons, or of voluntary and self-invented unions,—all which a sectarian theory allows. Hence, we repeat, it is not the churchman who unchurches the sectarian; but rather the sectarian *who chooses to unchurch himself*."

It is injurious to our author's argument, that he toils hard to avoid a conclusion from his own premises which is abhorrent to his better judgment and feelings—the *unchurching of all non-episcopalians*. This effort, this violence of brotherly love, is poorly repaid by the sophistry of throwing the *onus excommunicandi* on those who are without his pale: and we are thankful that our views of church-fellowship do not compel us to a reciprocal exclusiveness, but that we can receive all whom Christ has received.

We allow that the churchman and the dissenter stand on a different platform in their ecclesiastical inquiries: thus, the churchman considers the existence of a church to be a *fact* which is to be traced up to apostolic days, by a *GENEALOGICAL PROCESS*. In his zeal to do this, he forgets that the Christian ministry is not an Aaronic priesthood, and that the Christian church, so far from possessing an Israelitish

nationality, consists of those who are "born not of blood, but of God:" the impossibility of proving that it was diocesan at all, in his sense of the term, and if it was, of naming the bishops of a very early period, especially the first bishops of Rome. He has to lose sight of the great characteristic of the church, the MIND OF HER LORD, and to recognise as the body of Christ, a section even of his own original church, which has kept a millennium of fundamental error, gross secularity, and persecution of the saints!

On the other hand, the dissenter views the church as a FACT likewise, but one which is to be traced, not by its genealogy, but by its CHARACTER. Then, when he finds a congregation of people holding the great doctrines of the New Testament, administering its ordinances and its discipline with simplicity and godly sincerity, and showing in their individual and collective conduct, a spirit of holiness and love, then he believes he has discovered a church of Christ; and his idea of the general assembly, and church of the first-born in this world is, that of a collection of all such families into one "*holy nation*,"—all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours. In this process, the non-episcopalian is not forced into the palpable inconsistency of acknowledging the enemies of the cross of Christ as his friends, and at times his *only* accredited friends, and of unchurching his devoted witnesses, because in their lonely mountains and plains they prophesy in sackcloth; but he recognises a religious body where he finds it truly religious, and no where else. As the river that is said to flow through the lake is traced by its living stream and peculiar water, not by a geometrical line,—so the fact of the church of Christ, the waters from the sanctuary, is to be ascertained by its quality and vitality, and not by the course of the genealogist's imagination. Mr. M.'s "platform" may be more poetically and imposingly fitted up with scarlet and golden drapery, but we feel confident, that the fact of character is the freest and the safest floor for humility to tread in her examination into truth; and we shall continue to assign church privileges and honours to character, as we believe the Judge of all will assign heaven to character, and not to natural or to *official descent*.

Mr. M. is unfair when he insinuates that the Independents do not acknowledge a visible church on earth. We might presume on the authority of a poet, "*Invisibilia non decipiunt*," that, sectaries though we are, nevertheless we are honest and harmless. But what can the author mean? Can a community of human creatures, composed of matter as well as spirit, live, move, and have a being here without being visible? Is not grace, mind itself, in such a condition, incarnate? Is not the character we speak of embodied, impersonated, and cognisable to the senses? Are dissenters less anxious than churchmen to bring all who have given themselves to the Lord, to attach themselves to their com-

munion, and thus to make a sacramental, visible profession of Christianity? We regret that Mr. M. did not read some of the numerous expositions of "the visible church," written by non-episcopalians, before he had so valiantly dismissed their community, *sub umbras*, to a sort of ecclesiastical hades.

We deny that our voluntary association is a "self-invented union." We are unable to conceive of that Christianity which does not secure the will, but we repudiate all will-worship and conditions of church-fellowship, not founded on the will of the Head of all things to the church.

The volume of Sermons is much in keeping with "The Gospel before the Age." It possesses merit, but we cannot enter into detail.

In this notice we have felt much more pleasure in remarking on the excellences, than on the faults, of the author, and have endeavoured to keep our candour abreast of our faithfulness; and we most heartily subscribe to a passage in his peroration:—"We do well to hold fast the DISCIPLINE which we believe to be apostolical, primitive, and scriptural; we do *better* when we maintain the EVANGELICAL DOCTRINE pure and whole, according to the faith revealed once and for ever; but we do the *best* of all, when we prove that neither religious forms nor abstract creeds constitute our religion; but that we use them as instruments and means for UNITING US IN BODY, AND SOUL, AND SPIRIT, unto that TRIUNE JEHOVAH, in Christ Jesus reconciled unto us and unto the world."

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*Lay Lectures on Christian Faith and Practice.* By John Bullar. Southampton: Fletcher and Co. London: Longman and Co. Fcap. 8vo. pp. 518.

*Proceedings of a Public Meeting held in the Above-Bar Chapel, Southampton, April 2, 1844, for the purpose of presenting a Testimonial of respect and esteem to the Rev. Thomas Adkins, on the Thirty-fourth Anniversary of his settlement as Minister over the Church and Congregation there assembling.* Southampton: Marshall. 12mo. pp. 44.

*Brief Records of the Church of Christ, of the Independent Denomination, at Southampton, from its establishment to the present time; accompanied with Observations, argumentative and explanatory, respecting the principles on which it is formed.* By T. Adkins, Pastor of the Church. Southampton: Fletcher and Son. 12mo. pp. 212.

THESE publications are the records of facts, principles, and feelings that do honour to the church of Christ. They more immediately

concern and afford a most happy illustration of the working of that system of ecclesiastical polity which has been maintained by them for now almost two hundred years.

The Congregational church assembling at Above-Bar Chapel, Southampton, arose from the joint labours of Mr. Nathaniel Robinson, who was ejected from All Saints', and of Mr. Giles Say, who was ejected from St. Michael's, in that town. Mr. Robinson was the first pastor of the church, and continued amongst his attached people till his death, May, 1696. Mr. William Bolar, his assistant, succeeded him in the pastorate, which was also terminated by death in August, 1726. Mr. Henry Francis followed in this ministry till November, 1752, when he also rested from his labours. The Rev. John Bertram sustained the pastoral charge for ten years, till the close of 1763, when he removed to a living in Scotland. The next in order was Mr. William Kingsbury, who, through a long course of ministerial usefulness and honour, remained pastor till 1809, when he was compelled, by those infirmities which proved the precursors of death, to lay down his office and his life together. Our honoured friend, the Rev. Thomas Adkins, succeeded him, and, by "the help of God, continues to this day."

Since her establishment, the church at Southampton has enjoyed the services of two eminent schoolmasters as deacons; the former, towards the close of the seventeenth century, Mr. Isaac Watts, the father of Dr. Isaac Watts, "a man of vigorous intellect, considerable information, exalted piety, and inflexible principle:" for, as our sweet poet states in memoranda, which were first published in this magazine, "he was persecuted and imprisoned for nonconformity, six months; after that, forced to leave his family, and live privately in London for two years." The second, at the beginning of the nineteenth century, Mr. John Bullar, whose name is blessed by many a grateful parent and many an enthusiastic pupil.\*

But it is as a deacon of the church and a preacher of the Gospel that we have now to speak of this venerable and devoted man.

Mr. Adkins shall introduce the account of his evangelical labours:—

"In the year 1821, the present pastor, feeling his health affected by the exertion of preaching three sermons each Lord's-day, efforts were made, by procuring occasional supplies for the afternoon service, to relieve him, in some degree, from the weight of ministerial labour. The difficulty of obtaining the required assistance, not only produced considerable inconvenience to those upon whom the duty of making arrangements for that object devolved, but also to the congregation at large, by the

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\* We could not resist the temptation of transcribing an affecting letter from the pen of the late Rev. John Foster, the essayist, addressed to Mr. Bullar, respecting the death of his son, one of Mr. B.'s pupils, which is inserted at page 668, and will, we are persuaded, interest every reader.



uncertainty of the supply. This fact having engaged the attention of Mr. Bullar, he, in a characteristic spirit of disinterested devotedness, and in order to obviate the existing difficulties, made a spontaneous offer to the following effect, which was contained in a letter, addressed by him to the assembled church, in November, 1821. 'If Mr. Adkins, in the first instance, and the church afterwards, shall perfectly concur in approving of my proposition, I offer, as an experiment for three months, to conduct the afternoon service, either by reading a sermon, or by delivering a familiar exposition of the Assembly's Catechism: the whole service to be comprised in one hour.' Mr. Bullar having been for many years an honourable member and deacon of the church, of spotless reputation for piety and morality, of a conciliatory spirit, and of talents and learning, which, as having been successfully brought to trial, in the education of youth, left no doubt as to his intellectual and spiritual qualifications, his generous proposition was, in consequence, thankfully accepted; and in pursuance of this he was solicited, by a vote of the church, to undertake the service in question. The result of this incipient measure may be gathered from the following resolution, passed unanimously, at a public meeting of the church, on the 1st day of March, 1822:—'That the term of three months having expired, which Mr. Bullar proposed as a term of experiment for delivering his exposition of the Assembly's Catechism, on the afternoon of the Lord's-day, it is resolved, that the church feel deeply obliged by his past acceptable and useful services, and earnestly request him to continue the same; upon which they pray that the Divine blessing may rest.

“(Signed) THOMAS ADKINS,

“Pastor and Chairman.”

“This service, thus generously offered, and cordially accepted, and which commenced by the proposal to give an exposition of the Assembly's Catechism, has since been extended to a highly instructive and interesting view of the most important subjects, comprehended within the range of revealed truth; and still continues to be performed with unabated devotion and ability on the one side, and to be received, with no less of attachment, satisfaction, and profit, on the other, to the present time. The author feels himself compelled, though it may be at the risk of offending that modesty, a virtue not the least apparent among those that adorn the character of his endeared friend, to offer thus publicly, as a minister and a man, a tribute of grateful respect to the piety, disinterestedness, and zeal, which have produced services so lengthened in their duration, and beneficial in their effects.”—*Brief Records*, pp. 155—158.

The following is Mr. Bullar's modest account of these services:—

“The first of them was an introductory lecture on parental instruction, delivered in November, 1821, and printed here with slight variations only from its original form. This was followed by several designed to illustrate a catechism on the general principles of Divine truth.

“After the beginning thus made, it was suggested, that, for an audience containing many elder persons, among whom were some of different communions, it would be desirable that the lectures should be grounded simply on the Holy Scriptures. This suggestion was adopted. The second lecture printed here introduced the change in the plan. It has been retained in detail, from its connexion with the most fundamental points of Christianity; and from recollections grateful to the writer, that, amidst all his imperfections, having thus commenced with Him who is ‘all in all,’ he was enabled, during so many years, to hold fast ‘the truth as it is in Jesus;’ as well as to conclude at last with Him, as ‘the Alpha and Omega, the Beginning and the Ending, the First and the Last.’

"Thirteen lectures followed on the most striking of the prophecies which have been fulfilled. It would have been superfluous to have inserted any of these; as, since the time of their being delivered, the valuable volume of Dr. Keith has been published, and; happily, so largely circulated, at so moderate a price.

"Some lectures on hearing and reading the Word of God, preceded about forty on the book of Genesis. Next, from adopting the opinion that the book of Job is of very high antiquity, came ten lectures on that book. These were followed by seventy-one on the history of the Israelites, and on their laws and institutions; interrupted occasionally by addresses to children. The history of the same people, as far as the time of Isaiah, was carried on in one hundred and seventy-five lectures, including many on the Psalms, inserted in their probable historical places, and on select passages from the Proverbs; and varied by several on the seasons of the year, and the death of young persons. These were succeeded by twenty-four on the first epistle of the apostle John, and on that to the Galatians. A rapid general view of the Old Testament was resumed in 1831, and was carried on alternately with lectures on the epistles to the Thessalonians,—on the book of Ecclesiastes, and on the first epistle to the Corinthians,—with occasional deviations and miscellaneous subjects, in about one hundred and twenty lectures. At the beginning of the year 1835, the gospel of Matthew became the subject of commentary, and subsequently that of John, as far as the eleventh chapter, alternately with the Psalms, as far as the 32nd, with some other occasional texts, up to the number of about two hundred and forty; so that, at the end of the twenty-one years, the total was seven hundred and twenty-eight."—*Lay Lectures*, pp. vii. viii.

The processes of preparation for the pulpit, adopted by "a lay" lecturer, will be interesting to our readers:—

"The ordinary practice of the writer was, after critically examining passages, and referring to the most learned writers of what is called an exegetical character, for the literal meaning, to meditate and set down his own views, not neglecting that reference to the Source of all wisdom, which apostles and holy men have always enforced. After this had been done, it was his habit, as far as his often too limited time would allow, to consult a variety of commentators or expositors, to weigh their opinions, and to adopt, correct, retract, or enlarge his own composition, as might seem expedient. This fact is stated, that it may stand as a general indication, that if, in any instance, the author is specially indebted to any writer for a suggestion, he may not be supposed to wish to deny, or conceal, his obligation. But the fact being, that publication was never intended, there may be, here and there, passages which ought to have been marked in this publication as borrowed, which it is now impossible so to mark, from its not having been done at the time of composing the lecture."

"The writer was never solicitous on the point of style. To obtain clear conceptions, and to convey them clearly, with "proper words in proper places," has long been his only ambition in this way: having, in fact, strong objections to that balancing of sentences, which had grown into fashion, in some quarters, in his early days; but which he has lived to see happily superseded by greater freedom, if not always by all the genuine simplicity which might be desired. This is not stated to apologise for loose and careless composition, in which no man has a right to indulge, when he prints; but to combine it with an appeal for candid estimation, as to lectures prepared often by too hasty snatches, in intervals of very exhausting employment."—*Lay Lectures*, pp. ix.—xi.

These intelligent and disinterested services naturally commanded the gratitude of a pious and instructed people, and therefore we learn that—

"At a meeting of the members of the church and congregation assembling in the Chapel, Above Bar, convened by public notice, and held the 16th of March, 1843, the Rev. Thos. Adkins, pastor, in the chair, the following resolutions were unanimously passed:—

"I. That the present meeting, being deeply impressed with a sense of their great obligation to Mr. Bullar, for his valuable services, rendered to the church and congregation for the period of twenty-one years, (during the greater part of which they have been gratuitous,) as an expositor of the records of Divine truth, on the afternoon of the Lord's-day, are desirous of testifying their gratitude, by a public and united act, inadequate as that act may be to express either the value of his services, or their estimate of them. Being convinced, however, that the same spirit of self-renunciation, which has constrained him to refuse offers of pecuniary compensation, when, heretofore and repeatedly, they have been pressed upon him, would still operate to defeat their intentions, were they again to indicate their sense of gratitude in a similar form, request his permission to place at his disposal the sum of one hundred and ten pounds, most promptly, gratefully, and cheerfully contributed by the pastor, deacons, and members of the church and congregation, and which will enable him, free of personal expense, to publish a volume of some of those lectures, to which they have listened with equal pleasure and profit; the selection to be made by himself: and this they earnestly request him to do, that it may stand alike a permanent memorial of the profound regard which they cherish for his talents, learning, and piety; and also of the nature of those services which he has so long rendered to the religious society to which they belong.

"II. That the pastor, and the two senior deacons, be a deputation to communicate this resolution to Mr. Bullar.

"THOS. ADKINS, Chairman."

The very respectable volume at the head of this article, is the result of this request. It comprises twenty lectures, besides a series of notes replete with information, as the reader will conclude from the following table of contents:—

I. Introductory Lecture. *Notes*—On the religious knowledge of the earliest ages.—On the mental cultivation of the ancient Israelites. II. Instruction in Christian Doctrines and Morals, to be derived from Apostles and Prophets. *Notes*—On the large stones found in the ruins of very ancient times.—On the difficulties overcome by the apostles, as evidences of their Divine mission. III. Christian Doctrines deriving all their authority and influence from Christ. *Note*—The soul of man in its unconverted state a temple forsaken by its God. IV. The Knowledge of Divine Truth made the means of Spiritual Liberty. V. The Morals of Christianity inseparably connected with Christ. *Note*—On the identity of the moral principles of revealed religion at all times. VI. Retrospection. VII. The All-seeing Father. VIII. The Lesson of the Spring. IX. The Honour due to all Men an Argument for Christian Missions. *Note*—On the duty of honouring all men, as extending to the differences amongst Christians. X. Christian Politics. *Note*—On reprinting the foregoing discourse. XI. Insensibility and Delay Dangerous. XII. On Writing our Epitaphs. *Note*—On the title of David's elegy on Saul and Jonathan. XIII. Virtuous Obstinacy. XIV. Evening Prayer. XV. Occasion's Forelock. XVI. The Lord of Hosts. *Note*—On the devout contemplation of natural objects, as helpful to Christian affections. XVII. The Dominion of the Lord of Hosts. XVIII. Scriptural Modes of applying the great fact of the Supreme Dominion of the Lord of

Hosts. XIX. The Knowledge of Redemption personally, a safe and sufficient Comfort in Death. XX. Farewell Lecture.

These are modestly called "*Lay Lectures*," because their author is not in the office of "pastor and teacher;" but how learned and able he is to instruct others, the following striking passages, which we have opened upon at random, will show:—

"We shall see no reason to wonder that so much stress is laid on *truth*, grounded on God's own revelation, if we look at the consequences of giving way to false views. All the real evil and misery in the world are results of false estimates, and of wrong practices arising out of them. The empire of the evil spirit, of the world, and of that which the Holy Scripture appropriately terms 'the flesh,' the merely animal part of our nature, is built upon falsehood. The evil spirit is 'a liar, and the father of lies.' The mighty fabric of idolatry and of superstition in all its forms, is one monstrous falsehood, one enormous deception, one immense mass of guile and delusion, one vast lie. In daily experience every where, and in our own hearts, which, without conversion, are 'deceitful above all things,' all that misleads us from duty is a lie. To live as if we should never die, is to live in a lie; and to die as if there was no judgment to come, is to die in a lie. To whisper 'peace to ourselves, when there is no peace,' until we are reconciled to God by the sacrifice of his Son, and the influences of his Spirit, is to soothe ourselves with a flattering falsehood. To follow the world unlawfully, and as if the world was to last always, and as if it was not true that 'we brought nothing into it, and that we can carry nothing out,' is to follow a lie. To make a system of what we may choose to call our religion for ourselves; to invent, as our God, an imaginary being, indulgent enough to give us our own way, is to believe a soul-destroying lie; for 'there shall in no wise enter into the heavenly Jerusalem, anything that maketh a lie:' rendering falsehood practical, embracing it, and acting upon it. All pride is a lie, built on ignorance of ourselves, as sinful, weak, and insignificant. All debauchery and intemperance are a lie, grounded on a false view of the proper uses of the body. All evil tempers are a lie, arising from a proud, selfish fancy, that we, of all people, ought to have everything to our wish. All disobedience to parents and lawful superiors, and all cruelty or tyranny exercised over servants and inferiors, are lies, arising from false views of our proper places and our proper duties. Profaneness is a direct lie, flying in the face of our Maker: and so is neglect of earnest prayer and devout praise, and of the divinely instituted means of grace. Covetousness is as much a lie, as if we had said with our lips, that a larger share of present things than God is pleased to give us, would be an arrangement more agreeable to truth and righteousness, than His way of dealing with us. Try the point universally, closely thinking it over, as to all that is outwardly or inwardly wrong, intellectually, morally, spiritually, practically: and see whether every form of evil is not also a form of falsehood."—*Lay Lectures*, pp. 73—75.

Again—

"Whoever is under sinful habits of any kind is not really a free person: he is the slave of those habits. The sinful habits of the mind and heart are the very essence of sin. The unbelief which makes us think, feel, speak, and act, as if the Word of God was not true, is the very root of sin, and of the slavery with which sin fetters the soul. Evil feelings, desires, and imaginations, evil thoughts and reasonings, enslave all who habitually give way to them. As long as these rule us, we have no true liberty. Any prevailing evil habit is as much a tyrant to us, as a slave-driver is

to the wretched victim of his lawless and capricious power. Our will is surrendered to it: we are not our own masters. If a whole kingdom were our own, and we it absolute rulers, even then, did any sin govern us, we should be very slaves. None in fact are free, in the best and highest sense, but such as Christ makes free; saving them from eternal misery by his atoning blood, and cleansing their hearts by his renewing Spirit."—*Ib.* pp. 82, 83.

The character of the PASTOR who, for three-and-thirty years has retained the friendship of such a deacon, must be of no common order; and so his people thought when they resolved to present Mr. Adkins, at a public meeting, with a testimony of their respect and esteem, on entering upon the thirty-fourth year of his pastorate amongst them.

One thousand and forty persons signed the following document:—

"We, the undersigned members of the church and congregation assembling at the Above Bar Chapel, Southampton, being deeply impressed with gratitude to the Giver of all good for the long-continued mercies vouchsafed to us as a church and congregation, in the maintenance of the simplicity, integrity, and purity of the Gospel ordinances, as well as in the continuance amongst us of a minister whose example and influence have been rendered eminently useful; whose character and conduct have borne the test of thirty-three years, and by whose faithful, zealous, and affectionate ministrations, the truths of the Gospel have been commended to a number so large, and with a success so great, as only the last day will reveal, have determined to commemorate, on April the 1st ensuing, the thirty-fourth anniversary of the ministerial services of the Rev. Thomas Adkins, by presenting to him our united expression of love and esteem, as well as the accompanying testimonial of affection to him as our minister and pastor.

"Earnestly do we desire that the labours of our beloved pastor, may by the Divine goodness, be yet long continued to us, that he may be sustained under every trial of life, that he may be upheld by the prayers and cordial co-operation of an attached people, and that his future labours amongst us may be distinguished by such evidences of the influence of the Holy Spirit as may render us exemplary in every personal and social duty and relation."—*Proceedings, &c.*, pp. 12, 13.

On that interesting occasion, the Rev. John Reynolds, pastor of the church at Romsey, once a branch of that at Southampton, presided. The venerable deacon, Mr. Bullar, was requested to present Mr. Adkins with the valuable memorials prepared for the occasion. His address is truly excellent. We transcribe a passage because of its adaptation to general usefulness.

"But the sacred pages which thus honour the minister's office, guard him, both as a Christian and a minister, against abusing it. While they exalt the office, they demand the man to be in all points qualified for the office. By precept, by description, by special charge, they point him out as most solemnly bound to be the 'example of his flock, in all meekness and lowliness of mind,' as well as their president in all his ministerial and pastoral duties. They guard him against attempting to be a 'lord over God's heritage.' They forbid him to aspire to 'have dominion over their faith.' They encourage in him no other ambition, than that of being a 'helper of their joy.' But it is obviously a difficult point to balance authority essential to order, against liberty unfettered by human appointments. Yet this must be done: for 'God is not the author of confusion, but of peace.' The adjustment of

that balance, however, has not been neglected by the scriptural system. No rude or clumsy hand could effect this adjustment: it can only be brought about by moral means—by the perpetual operation, on both minister and people, of the great Christian principles and affections of humility and love. The eye of science has detected, in the vast arrangements of revolving planets, certain adjusting forces, which keep all in their due place and order. The adjusting forces of the ecclesiastical polity of the New Testament, are these happy influences of humility and love. Strip the minister of these, and he may become either fatally careless of all order, or studious of management by priestcraft, or a despot: strip the people of humility and love, and you turn a peaceful brotherhood into a ‘church militant,’ in a most unseemly sense, in which the essential meekness and gentleness of Christianity ‘perish like the flowers of a garland in the rude grasp of popular violence.’ On the other hand, establish, in minister and people, the reign of these heavenly tempers; and you realise that spectacle, by which the Lord of the Christian church would have his followers, through all ages, silently, yet effectively, useful. ‘By this shall all men know that ye are my disciples, if ye have love one to another;’ and such love is inseparable from that ‘lowliness of mind,’ with which each is charged to ‘regard others as better than himself.’ While, therefore, the Christian says, I am free to think, free to speak, free to act, and I will ‘stand fast in this liberty,’ he adds—but I am ‘*the Lord’s* free man.’ I am free to think; but my Lord commands me not ‘to think of myself above what I ought to think, but to think soberly,’ and therefore humbly and charitably. I am free to speak; but He charges me to ‘speak the truth in love.’ I am free to act; but I am ‘under a law to Christ,’ and that law bears the singular name of ‘a perfect law of liberty,’ because love to *Him* is its very essence, and love to *man* its genuine fruit; and ‘where this Spirit of the Lord is, *there* is liberty.’ These are the true checks of priestly arrogance and popular disorder,—these are the tempering principles of an authority to be meekly exercised, of a liberty to be firmly held, yet courteously and generously urged,—these are the ordained correctives of harshness and of haste. If we have not ‘so learned Christ,’ as to count these as among the best fruits of Christianity, where is the proof that we are His disciples in any sense? That these principles and affections have not altogether failed to hold the balance, during the hundred and eighty years of this society’s existence, may be pretty fairly inferred from the long pastorships of that period; in which five ministers have severally spent here thirty-four, thirty-eight, twenty-six, forty-five, and thirty-three years. That during the last thirty-three years, something at least very like these dispositions or tempers must have had extensive influence, these walls, built by harmonious co-operation, and untroubled by sounds of discord, silently yet forcibly testify. That such dispositions, by God’s help, shall influence the future, let the old man who now addresses you, to whom you have so often listened with so much indulgence, and who must soon cease to speak for ever, suffer him now to conjure you, as if it were the last time—By your allegiance to the God of Peace,—by your obligations to the Prince of Peace,—by your reliance on the Holy Spirit of Peace,—by your duty of recommending the peaceful spirit of the Gospel of Christ,—by your wish to call down a blessing on the ministry of your pastor,—by the peace and unity, the unbroken and eternal love, that fill the mansions of the blessed in heaven,—‘study the things that make for peace;’ and cultivate, individually and collectively, the humbleness of mind and the brotherly affection, which are its only sure foundations.”—*Id.* pp. 19—22.

We have left ourselves but little space to notice Mr. Adkins’ reply; but we must find room for one passage, on account of its graphic sketch of Mr. Bullar three-and-thirty years ago.

"Well do I remember, in the year 1810, how the morning of the Sabbath, the first day in the present month, dawned upon us as cloudless as that which dawned on us this day;—well do I remember being visited at my temporary abode in this place by a man whose spirit is now mingled with the blessed, and who conducted me, then a stranger, to that place of worship which occupied the space between the front of this building and the main street. That man was the revered and beloved Mr. Colborne, whose name is still held in hallowed remembrance; he lived with an untainted character, and died with an undying hope. Well do I remember with what feelings, then a comparative youth—with what feelings of fear and trembling I entered into the sanctuary, and ascended the desk of public instruction.

"A distinguished writer on mental science has said that we remember by association, and amidst the associations by which memory is aided, he specifies those of contiguity in time and place. And if you will allow me to be a little egotistical on such an occasion as this, I may inform you that I have a very distinct recollection of the place, and the prominent persons occupying places, and of the very spaces which they occupied also, in the sanctuary, most of whom have fallen asleep, but several, blessed be God, remain even to this day. I remember well, there was one head then unblanched with the snow of years, one countenance unfurrowed by time, one eye undimmed by age; I remember well, with what devout attention the individual thus referred to listened to the discourse, noted down its principal points, and was only diverted from this devotional occupation, by occasionally glancing with a scrutinising eye of natural and pardonable curiosity at the young and timid stranger who occupied the pulpit for the day. That head, those eyes, that countenance, we see to-night. It was my revered, my beloved friend (turning to Mr. Bullar,) respecting whom, I would say, I feel it one of the greatest honours and happiness of my life to be able to declare that, after the lapse of thirty-three years, he has hailed me thus publicly as at once his pastor and his friend. Well, after an interval of a few months, in which I alternated between this place and my *Alma Mater*, the college where I received instruction for the ministry, I finally became located here.

"It was a very instructive remark made by Jacob when he visited a spot which he had not seen for thirty-five years before, as he looked at the little brook, the view of it by the association to which I have adverted, brought to his mind, his past history during that period of time, and he said, 'I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.'

"I would away with anything that savours of human vanity and pride on such an occasion as this; still in gratitude to God, and as an encouragement to others, I may take up the language of Jacob, and say, 'Thirty-three years ago, with my staff, a stripling scarcely known, meeting the eye of curiosity, and not the beaming faces of long-tried affection, I passed over this Jordan, and now, blessed be God, I am become as two bands.' The number of members, that is, of communicants, entitled to vote in the management of the church, of which it is my honour and happiness to be pastor, was then just fifty-two, allocating to each letter of the alphabet two and a raction. To-day, I took down an alphabetical list of the members that have been admitted, and of the first three letters of the alphabet, I find under the letter A, 18, under the letter B, 74, and under C, 71. Oh, brethren! have I not reason for gratitude? It is God that has done this; no individual in the present assembly can more heartily renounce all pretensions to personal power, in producing such results, than the individual who is now addressing you; but it would be base ingratitude not to acknowledge in this public manner, the goodness of God, through the lapse of thirty-three years of a personal history, as thus connected with this church of Christ."—*Id.* pp. 32—35.



We cannot close this long article without offering to our esteemed friend Mr. Adkins our cordial and Christian congratulations upon these most pleasing evidences of the blessing of God on his public life, and pastoral labours. One thing, on the face of these documents, however, seems to be wanting to complete the picture of primitive Christianity, but we rejoice to say that that is now wanting no longer; we mean, efforts for *CHURCH EXTENSION*. Since our honoured brother took up his residence in that town, the population has been more than *trebled*, and is probably *seven-fold* more than it was when the venerable Giles Say was ejected from St. Michael's. It is scarcely possible to imagine that a church planted by one of the apostles, should have continued sound in the faith, and united together in peace and love, till toward the beginning of the third century, without having made some vigorous efforts to multiply itself, by planting offsets from the parent stock. If our missions at home and abroad are to be sustained, if the moral destitution of our country is to be supplied, if the undisguised popery which is now spreading throughout the land, is to be checked; the Congregational body must take its full share in the labour of *church extension*. Happy, most happy, are we to know, that after having by his own labours, secured the erection of that noble house of prayer, in which Mr. Adkins has so long ministered, he cordially approves, and has liberally contributed towards the erection of a second Congregational chapel on a freehold site, in St. Mary's parish, where there are 15,000 persons, without church or chapel accommodation. This is as it ought to be. All honour to our brethren at York and Hull, and other places, who have set the example of spiritual colonisation. May such instances multiply, till the number of our intra-mural churches shall be so increased, that by them the word of the Lord may be sounded forth to all the villages and hamlets around!

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*The Life of Mrs. George Clayton. By the Rev. Joseph Sortain, A.B. of Trinity College, Dublin, and Minister of North-street Chapel, Brighton.* 12mo. pp. 101. London: Ward and Co.

THIS is a volume of no ordinary interest. We lament that its composition and publication were much retarded by the ministerial labours and manifold engagements of the author; and we regret our own delay of two or three months in giving this notice. We should greatly fail in duty were not we to recommend it very earnestly, especially to young ladies whose station in life, talents, and education, confer upon them pre-eminent advantages, and involve a correspondent responsibility. In the life and experience of Mrs. George Clayton, they will find a rich abundance of the most instructive materials for the formation and improvement of character. A very large part of the book is derived

from the correspondence and the private papers of the admirable person herself. In the most simple and graphic manner are thus laid open the workings, from infancy to maturity, of an intellect and judgment of extraordinary power, united with exquisite sensibility; sanctified by deep and humble piety; tried with distresses of the soul, most severe and long continued; sustained by habitual fellowship with God; and employed in a very extensive and persevering activity in all the appropriate walks of female Christian usefulness.

Did our limits permit, we should be glad to make large extracts from this instructive volume, but we must restrict ourselves to one. After the author has drawn a faithful and affecting picture of "Mrs. Clayton's religious life in private," which he shows to have been the reverse of "rash and capricious enthusiasm," he goes on to say,—

"Every thing connected with it was orderly and profoundly reverent. There was *system*, it is true; but it was system so enlightened that, instead of quenching, it regulated the fervour of the heart. Some minds there are whose piety exhibits changes just as wanton and as unaccountable as are the gusts of wind and gleams of sunshine on an April day. Her piety did also exhibit changes; for now there would be joy arising from the light of God's countenance, and anon there would be the extreme of distress, as the tempest rushed and God's waves and billows went over her soul. Still, her calm and thoughtful eye watched the storm; and, being taught of God the great laws of our religious constitution, she could account for its existence and its fury. Pre-eminently, her religion was the religion of *order*. Before I close this section of her private history, particular mention must be made of her literary studies. There lies before me a manuscript volume, which exhibits the same spirit of system in her intellectual, as we have seen in her religious life. It is entitled, 'Catalogue of Books, read from 1788 to 1841.' It would seem that, immediately upon her having concluded a volume, she herein recorded it. The works thus studied, are classified under the heads of Divinity, History, Biography, Travels, Natural History, Philosophy, and Poetry. When it is recollected, that her meditative habits made her what might be called a *slow* reader; that, the moment a work betrayed its worthlessness, she threw it aside and omitted to record it in this catalogue; that, nevertheless, of the books which she had thoroughly studied, on the truths of which she had ruminated, thus converting them into pabulum for her mind, there were 16 folios, 58 quartos, 1,118 octavos, and 241 duodecimos, making in the whole 1433; her mental industry will surprise, and should arouse to emulation."

Mr. Sortain has selected out of Mrs. Clayton's Diary, in fourteen quarto volumes, a few passages (nine pages) which cannot but awaken a desire for a much more copious communication, especially of her sentiments on books and characters. We can cite but a small portion.

"Rose at five: thought of John Wesley. May I be stirred up to imitate whatever is praiseworthy in others, not suffering any singularity of character, or eccentricity of conduct, to nullify, or to bring into disrepute or contempt with me what is really laudable! Let me not be satisfied with low attainments in any Christian grace! May the whole bent of my mind, and the purpose of my heart, be directed to one object,—the fulfilling the duties of my situation—performing the work which God

has given me to do ! From this point, let neither profit, nor pleasure, nor applause, nor self-indulgence, be able to seduce my attention, nor divert my efforts ! To this end, let me keep my eye fixed on the bright example of my Lord, who pleased not himself, but whose meat and drink was to do the will of his heavenly Father, and to finish his work ! ”

“—— This evening, finished the memoir of that eminent saint, Henry Martyn. I would thank God for the sight and perusal of that humbling, edifying volume. Great delight have I experienced in reading it : a glow of holy emulation, which I pray may never be forgotten. I am not called to be a missionary ; but I may exemplify the same sanctifying, self-denying, and benevolent tendencies of the Gospel, in my family and in the congregation. I may be diligent in business and fervent in spirit, as he was. I may contemn the world, and cultivate heavenly mindedness, as he did. I may, like him, desire life only as a means of glorifying God, and benefiting mankind. The vows of God are upon me, and I am always bound to do this. O for grace and strength to accomplish it ! ”

In holding forth the character of this admirable lady, as a model to our female readers, we wish it to be by them observed, that her superior attainments were the result of diligent, systematic, and persevering SELF-CULTIVATION. Her boarding-school education appears to have been what used to be called very elegant and genteel ; but it was begun too early, conducted very injudiciously, and, happily for her, extreme delicacy of frame and occasional illness, cut short that perilous period. Thus was she thrown almost entirely, when but a child, upon her own studious exertions. With scarcely any extrinsic guidance, she had to feel her own way in the wilderness of desultory reading, and to be, in a remarkable degree, her own instructress. In this course of personal discipline, begun so early, she persisted, with calm and unostentatious resolution, not only in the early periods of life, but through its whole duration. Let her example be followed ; her faith, her love, her most delicate conscientiousness, her deep humility, her constant sacrificing of every selfish consideration,—only let our young female friends study and imitate her character, “as she followed Christ,” and they will ever bless God for this picture of a “saint indeed.”

One thing has grieved us much. While the external appearance of the book, and its printing and paper, are fair and beautiful, it is disfigured by a want of attention to some circumstances which many despise, but which are of serious importance to the right understanding and the due impressiveness of any composition—the division of sentences, the punctuation, and the use or non-use of initial capital letters. There is especially one passage, (pp. 72, 73,) which, solely from that inattention, is next to unintelligible, and *must* appear absurd. The quotation properly ends with the word *Galitzin*. Then should have been a dash, to denote an abrupt break ; and the next word, *So*, should have commenced a new sentence. Also, at p. 24 the hortatory memorial ought to have been “*Sursum cor.*”

1. *The Domestic Prayer-book, or, a Course of Morning and Evening Prayers for one month; with Occasional Prayers and Thanksgivings.* By George Smith, Minister of Trinity Chapel, Poplar, London. pp. vii. 235. London: Thomas Ward and Co. 1844.
2. *Family Prayers for One Month, by various Clergymen. Arranged and Edited by the Rev. Charles Hodgson, M.A., Rector of Barton-le-Street, Yorkshire.* pp. 264. London: Seeley and Co. 1843.
3. *Family Prayers for every Morning and Evening in the Month.* By the Rev. T. Raven, M.A., Minister of Trinity Church, Preston. Second Edition, with a Prefatory Essay, by the Rev. Thomas Dale, M.A., Vicar of St. Bride's, London. pp. 244. Seeley and Co. 1844.

PRAYER is the most honourable, the most delightful, and the most profitable exercise of the converted mind. It is the most honourable, for by it we are ushered into the presence of Jehovah of hosts, the King of kings, and the Lord of lords; the most delightful, for it is most congenial with the tastes of the renewed nature; and the most profitable, for by it more than by any other ordinance of revealed religion, do we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The man who sows this immortal seed, will have frequent occasion to reap a harvest of praise. He who most indulges in the contemplation of perfect goodness and beauty, (Zech. ix. 17,) and breathes earnest desires after assimilation to it, will grow most readily into the likeness of it. Like the mirror which not only blazes in the light of the sun, but reflects its image, his soul will be changed into the image of his Lord, "from glory to glory," by the divine and progressive operation of the Holy Spirit. 2 Cor. iii. 18.

Everything, therefore, which tends to make the observance of prayer in the closet, the family, or the sanctuary, more obligatory or more edifying, secures our warmest approbation, even though it go to the extent of superseding in some cases, what we cannot but believe to be, on the whole, "the more excellent way,"—unwritten prayer. Our decided conviction is, that on no point have ritualist writers so signally failed, as in seeking authority from the inspired volume for the use of a liturgy. In their endeavours to establish their case they have dealt hardly, not to say improperly and disingenuously, with the Book of God. Portentously illogical arguments, unauthorised assumptions, and illegitimate inferences, obstructions of plain and perversions of obvious Scriptures, have marked their course. Where, however, these parties come down from this untenable ground and occupy the lower position of expediency, they nullify our objections to a great degree, and we cannot bring ourselves to say that in some cases a liturgy may

not be advantageous, or that in any case it would be a sin. To that form of prayer employed by the established Church of England we have objections entirely apart from the general question of liturgies, which scarcely any alteration would remove; but to the discreet, occasional, and pious use of a precomposed prayer in private, or even in public, we see no objection that does not lie with equal force against precomposed sermons. We presume those ministers of our own body who have furnished the Christian public with manuals of devotion, have thought with ourselves upon this subject, and have regarded themselves as violating no law of Christ, but rather subserving the interests of piety, in the course they have pursued; whilst honoured ministers of the Church of England have only acted in accordance with the principles recognised by their own communion. There is, however, one serious objection to all forms of prayer, which we must state, in order to show how only it can be met. It is justly said, that where forms are used, the words dictate the feelings we should possess in prayer, whereas the Divine order obviously is, that the feelings should prompt the petition. To obviate this objection, it is quite clear that the person about to use a precomposed prayer should read it carefully over, so as to ascertain whether the wants it expresses, or the supplies it demands, are such as suit the condition of the suppliant. This cannot be done in the public services of the Church of England: forbidding the license of selection to her ministers, and robbing her forms of all flexibility and adaptation to circumstances, she condemns the slightest deviation from the beaten track, and, with more than the authority of revelation, says, "This is the way, walk ye in it." But heads of families, in the use of forms supplied them by the excellent ministers who have published prayers for their help, can select, and ought to select, what expresses their own feelings and is appropriate to the circumstances of those assembled for domestic worship. They only turn the edge of the objection just stated, (and which we allow to be a reasonable and good one,) when they read not slavishly through the prayers as they come, at random, in any given book of devotion, without premeditation and choice, but use their discretion beforehand in the selection of those suitable to the occasion. Each of the books now before us, though not so voluminous as many similar works which have passed through our hands, we have no doubt will be found to furnish a sufficient variety to express most of the ordinary experiences of Christian families. The first is from the pen of a beloved minister of our own denomination, the Rev. George Smith, late of Plymouth, who has been called to undertake the pastoral charge of a congregation but recently gathered from the world, assembling at Trinity Chapel, Poplar, one of the crowded suburbs of our great capital.

We are glad to perceive by an intimation in the preface, that family worship is being largely extended in the new field of his pastoral

occupation ; and hail it as a proof that his labour is not in vain in the Lord, but that many believe unto salvation.

The titles of some of the occasional prayers at the close of the volume are highly interesting, and are suggestive of topics too often forgotten in social and public prayer. "For the Conversion of Children," for instance ; "For a Child leaving Home ;" "On going a Journey ;" "On visiting a Watering-place ;" "For a Friend at Sea ;" "On the Return of a Friend from Sea ;" "During the prevalence of Sickness ;" "Thanksgiving for the Removal of Epidemic Disease ;" "In a Thunderstorm ;" "Under Commercial Depression ;" "On the Recovery of a Relative from Sickness ;" and "With a Dying Christian." We rejoice to see that our gifted friend has not forgotten those who "go down to the sea in ships :;" but we could have gladly spared him a few pages more to have enlarged upon the wants and dangers of that valuable and neglected class of men, in the immediate neighbourhood of whom the God of providence has appointed him to labour. May the grace of prayer widely prevail amongst our friend's naval hearers also ! The first recorded ship was manned by praying sailors,—Noah and his believing house.

We tender the author of these devout and beautiful prayers our thanks for supplying not only his own immediate circle with aids to devotion, but also many others who will doubtless avail themselves of so suitable a help.

The Rev. Charles Hodgson, rector of Barton-le-Street, Yorkshire, is the originator and editor of the second volume before us. Anxious to obtain "the necessary means for the erection of a new school-room in his parish," he solicited contributions of devotional compositions from about thirty of his clerical brethren, who very kindly afforded him their assistance. His plan has secured for his "Prayers" considerable variety and a large amount of excellence. The volume is a pleasing illustration of the extent to which the gift of prayer is cultivated, and of the recognition of all the great principles of our common Christianity amongst evangelical clergymen. These devotional exercises have, however, been prepared for the use of the members of the Established Church ; and with supplications so exclusively appropriate to its constitution and condition, that we cannot say that they are adapted for use in the families of Nonconformists.

Mr. Raven's prayers are characterised by a severely simple style, in which he has sought "to avoid whatever in sentiment or expression he has been led, in the course of a long use of formularies of domestic worship, to think incorrect or inconsistent."

We cordially assent to the following remarks which close Mr. Raven's preface, and must close this article :—

"It is one of the happiest circumstances of the present times, that a sensibility of the obligations and the benefits of domestic worship, is becoming prevalent, and

inducing a general disposition to the practice. As the advancement of true religion must be attended by this disposition, so it is likely, through the Divine blessing, to become one of the most effectual means of accelerating its progress; and it will most probably receive His direction, by means of repeated attempts, made in a sincere and humble spirit, to remove from the forms of worship errors or blemishes which experience shall gradually have discovered."

### CURSORY NOTICES OF NEW PUBLICATIONS.

JOHN BUNYAN'S *Pilgrim's Progress* is now admitted amongst our English classics without dispute. The Art Union of London has awarded to Mr. H. C. Selous a handsome prize, for a consecutive series of twenty-two designs in outline, illustrative of the journey of Christian, as comprised in the first book of that immortal work. These have been engraved by Mr. H. Moses, and issued to the fourteen thousand subscribers of that patriotic association. As there was no edition of that most popular book, sufficiently large to receive these etchings, a new and splendid one, in a folio size, has just been published, a copy of which is now before us. The text has been carefully revised by the best copies, and the author's life, written by Mr. Thomas Scott, is prefixed, with some original notes, which discuss questions raised by his subsequent biographers. There is a new and very interesting portrait of Bunyan prefixed, and some tasteful vignettes adorn the volume. The typography is beautiful, and this edition will be found invaluable to aged persons, on account of the size and clearness of the type, and will no doubt be patronised by those who wish to have a folio edition for illustration, and a standard copy for the library. (T. Arnold.)

As a fine illustration of the paternal feelings of an honoured and elder minister towards his younger brethren devoted to the work of the Lord, we earnestly recommend a pamphlet which has just appeared, from the pen of the Rev. John Angell James, entitled, "*Affectionate Counsels to Students of Theology, on leaving College, and also to Young Ministers; being an Address, considerably enlarged, delivered in Ebenezer Chapel, June 25, 1844, (Birmingham, to several gentlemen) on the completion of their studies, and leaving Spring Hill College.*" It is replete with most profitable suggestions, the fruit of Mr. J.'s long observation and experience, and uttered with all that pathos which distinguishes his happy eloquence. The friends of students and young ministers would perform a most useful act, were they to purchase and present a copy of this address to each of the *alumni* of our respective colleges. In the preface Mr. James refers to the discussion which has been going on in these pages respecting the rising ministry; and we are truly obliged by the handsome manner in which he has spoken of our humble labours, and much encouraged by the kind assurance "that if the younger ministers and students are disposed to withdraw their support from this work, our coevals and our seniors will gather the closer around it." (Hamilton, Adams, and Co.)

It affords us sincere satisfaction to observe that not a few of our younger ministers are anxious to instruct their people in Congregational church principles, and in the local history of their respective congregations. The Rev. J. S. Pearsall has recently published a neat and instructive little volume, with this object, entitled "*Outlines of Congregationalism; with an Historical Sketch of its Rise and Progress in the town of Andover, Hants.*" It consists of eight chapters, comprising an Introduction—Scripture the only authoritative Guide in matters of Religion—Constitution of Apostolic Churches—Brief Record of early Nonconformity in the town of Andover—Memorials



of the Congregational Church at Andover, (in three sections,) and practical Address to various Classes of Individuals ordinarily composing a Church and Congregation. While the greater portion of his volume is necessarily occupied with a *local* history, which must be most interesting to those who are most closely connected, yet it contains much on the question of our polity in general, which, for its scriptural truth and clear, impressive style, will be acceptable to many beyond the immediate sphere of its author's pastoral labours.

The Rev. Thos. Aveling has also published *A Jubilee Memorial, being the Substance of two Sermons preached at Kingsland Chapel, London, June 16th, 1844, on the Occasion of the Jubilee of that place of worship. With a Statement relative to its Origin, Founders, and first Pastor.*" The sermons are serious and appropriate to a commemoration service, and the facts embodied in the statement are at present interesting, and will be valuable to the future historians of our suburban churches. (J. Snow.)

The second number of *The North British Review* has been received by us, and we regard it as fully sustaining the promise of the first, in the principles advocated, the subjects selected, and the style of writing employed. Of the articles, three are devoted to religious themes,—Pascal, Christian Union, and the Works of Archbishop Whately; three to subjects connected with the scenes of nature and the labours of science,—Our Scottish Fishermen, The Birds of Australia, and the Alps of Savoy; and the four remaining articles discuss the Sacred Literature of the Hindoos, English Descriptive Poets of last century, Arnaldo da Brescia, and Recent Novels. We have read several of these papers with deep interest and edification, and therefore take this opportunity to renew our hearty good wishes for its wide circulation and permanent success. (Hamilton, Adams, and Co.)

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### THE EDITOR'S TABLE.

Notices of Windsor in the Olden Time. By John Stoughton. London: Bogue. Post 8vo. pp. 236.

The Insect World, or a Brief Outline of the Classification, Structure, and Economy of Insects. London: Tilt and Bogue. 12mo. pp. 276.

Wealth, the Name and Number of the Beast, 666, in the Book of Revelation. London: Bagster and Sons. 12mo. pp. 156.

Strictures on the Practice of Corporal Punishments in Schools, and the Means of Preventing them by a Course of Moral Discipline. By the Author of "The Philosophy of Training." London: G. Bell. 8vo. pp. 32.

Thoughts on a Day, with its Evening and Morning; being a Christian Address, by a Voice out of Silence. London: Hamilton, Adams, and Co. 12mo. pp. 24.

The Itinerant, and Sailor's Journal; containing interesting Facts, &c. London: T. Ward and Co. 18mo. pp. 144.

The Psalms of David, metrically Paraphrased for the Inmates of the Cottage. By a Cambridge Master of Arts. London: Whittaker and Co.

The Miseries of Prostitution. By James Beard Talbot, Secretary to the London Society for the Protection of Young Females. London: James Madden and Co. 8vo.

The Salvation of Israel; a Sermon on behalf of the British Society for the Propagation of the Gospel among the Jews; delivered in the Weigh House Chapel, London. By the Rev. George Smith, Minister of Trinity Chapel, Poplar. London: Aylott and Jones. 18mo. pp. 48.

Immanuel; or the Mystery of the Incarnation of the Son of God unfolded. By James Usher, D.D., Archbishop of Armagh. London: Painter. 18mo. pp. 78.

Chapters on Working People; how to Elevate their Morals, and to Improve their Social Condition. By Benjamin Love. London: Simpkin, Marshall, and Co. 12mo. pp. 40.

The Psalmist; a Collection of Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody. By Vincent Novello, Esq. In separate vocal parts: Treble, Tenor, Alto, and Bass. Each part separate. London: Longman and Co. 12mo. bound.

The New Englander. July, 1844. 8vo. New Haven: A. H. Malthy. London: Wiley and Putnam.

The Methodist Quarterly Review, for July, 1844. Edited by George Peck, D.D. 8vo. New York: Lane and Tippet. London: Wiley and Putnam.

Peril in Security; a Memorial of Nathaniel E. Parker, late House-Surgeon to the Macclesfield Dispensary. By Samuel Wilton Rix. Second Edition, enlarged. London: Hamilton, Adams, and Co. 12mo. pp. 116.

The Pictorial Sunday-Book. Part VIII. London: Charles Knight and Co. folio.

The Works of William Jay; collected and revised by himself. Vol. IX. Containing Sermons. London: C. A. Bartlett. Post 8vo. pp. 508.

The Morning Exercises at Cripplegate, St. Giles in the Fields, and in Southwark; being Divers Sermons by several Ministers of the Gospel, in or near London. Fifth Edition, with Notes and Translations, containing "A Continuation of Morning Exercises, Questions, and Cases of Conscience." London: Tegg. Vol. III. 8vo. pp. 624.

Sketches of Christianity in North India. By the Rev. M. Wilkinson, Missionary. London: Seeley. 12mo. pp. 420.

The Four Prophetic Empires, and the Kingdom of Messiah; being an Exposition of the first two Visions of Daniel. By the Rev. T. R. Birks, M.A. London: Seeley. 12mo. pp. 446.

The Christian's Mirror of Duty to God and Man; or the Example of Christ Illustrated from the Scriptures. London: Seeley. 18mo. pp. 144.

Sacramental Instruction. By the Rev. C. Bridges, M.A., Vicar of Old Newton. London: Seeley. 12mo. pp. 138.

Sunday Afternoons at Home. By the Author of "Christ our Example." London: Seeley. 12mo. pp. 334.

Key of the Historian's Common-Place Book, and Companion to the Study of History. By the Writer of "Lessons in Ancient History." London: Nisbet and Co. 8vo. pp. 76.

Tables of the Historian's Common-Place Book, and Companion to the Study of History. London: Varty. 4to. pp. 28.

"The Romans shall Come and Take Away both our Place and Nation;" treated Historically, in connexion with the Prophecy of "the Man of Sin." By Edward M. Heam, M.A. London: Seeley and Co. 12mo. pp. 156.

## LITERARY NOTICES.

We understand that Mr. Johns, the architect of the English Church on Mount Zion, and some time pro-consul in Palestine, is about to publish a volume from his Notes of Travel in Syria, &c., and many months' Residence in the Holy City, with highly-finished Illustrations, tending to throw great light upon numerous topics connected with the past and present state of these intensely interesting relics of the most ancient nations of the world.

Mrs. Hoffman's new book:—Emily's Reward; or, the Children's Trip to Paris. Points and Pickings of Information about China and the Chinese.

## CHRONICLE OF BRITISH MISSIONS.

## HOME MISSIONARY SOCIETY.

It cannot be expected that we should every month be able to present to the readers of this Chronicle a variety of incident or of striking facts. Like the rapid flight of time itself, the work of our agents is noiseless, and (in too great a degree perhaps) unobserved or disregarded. But it is our happiness to know—and we trust the following extracts sufficiently prove it—that while it adapts itself to all the revolving seasons, it is also, like them, in gradual and constant progress. Like them too, while its successive aspects may be various, it proceeds upon certain great and unchanging principles. With all the natural enmity of the carnal mind, and amidst all the peculiar manifestations of that enmity, the Gospel preached with simplicity and affection is still found to commend itself to the conscience, and to move the best feelings of the heart; it still attracts the listening throng, whether of rustic villagers, or of more polished citizens; and men are still to be found, who, regardless of clamour and ridicule and contempt, make it the business of their lives to proclaim it as widely as they can. One sorrowful reflection does indeed arise on perusing such intelligence as we here present. “This is pleasant news from one or two favoured spots; but how many a hamlet and village green are unblest by the visits of such messengers of peace!” Yet painful as this thought may be, it should not be fostered into despondency. Connected as it is with cases of successful enterprise, its obvious tendency is, to stimulate further effort; and since God has blessed the humblest instrumentality, shall not the determination be strengthened to make it extensive as our country, and adequate to the numbers of our village population?

It is proper to state that we have received several additional payments and promises towards the three lists of sums specially named in the last month's Magazine. A few more sums of £5 will complete the first list, and secure all the *conditional* promises. The £10 list for five years is yet far deficient. Five additional sums of £50 before Christmas for the third list will secure £500 to the Society—the promises already given being conditional. The Directors cannot therefore but feel anxious that the friends of the Society should come forward promptly, lest the sums promised on condition that a certain number be raised, should be lost. During the past month four applications for missionaries have been made, which could not be complied with on account of the state of the funds.

## ENCOURAGEMENT IN LABOUR.

Soon after my settlement at W——, my attention was directed to the spiritually destitute condition of Hawkesbury Upton, a village about four miles from my own place. Its population is close upon a thousand. There is a church not far from the village; but the truth as it is in Jesus is not proclaimed in it. A young and zealous Puseyite curate is making vigorous efforts to proselyte, not convert. A Baptist cause has existed there for many years, but has proved a fearful curse instead of a fruitful blessing, not only to Upton itself, but to other places around. Antinomianism of the most satanic character, has destroyed its heart of piety and its hand of usefulness. The doctrines of moral inability to check or prevent sin, and of irresponsibility on account of it, are not only in the mouth of the professing Christian, but of the reeling drunkard and the bold blasphemer! Rowland Hill, and other ministers who have lived in the neighbourhood, have occasionally preached at Upton—generally in the open air. I preached there, for the first time, about fifteen months ago, in the barn of a respectable and religious farmer. Arrangements were made for having a service once a week. Other ministers were solicited to help, and

kindly did so. The service was held for some time in a cottage kitchen, which was usually crowded almost to suffocation. Latterly we have preached in a barn, and the congregation has increased from tens to hundreds. The primitive Methodists have lately commenced a cause there. They have made a great, and I believe a good, stir among the people. I have put tracts into circulation throughout the place. On the whole, an encouraging improvement has taken place; and although but few instances of conversion, and those not very trustworthy, have been reported, yet there is a deepening conviction in the minds of many, that religion is something that must be felt in the heart and exhibited in the life.—(*Gloucestershire.*)

#### SPECIAL SERVICES IN SUFFOLK, AND THE RESULTS.

You will see by this journal, that I have been holding some protracted meetings in the village of W——, four miles from T——.

In this village, in which there are 500 persons, I commenced preaching last summer, in the open air, and continued to do so till the harvest. After harvest, a shopkeeper was induced to open his house for Divine worship, in which meetings have been held ever since, at least once in two weeks, both by myself and a Mr. W——, of B——, who lives about the same distance from W—— that I do.

From the evident desire of the people in W—— to hear the word, and the marked attention of many in the congregation to the Gospel when preached, I was led to think that a series of special services might do good. I named it to the people, who readily understood what I meant, and entered into it, and the most serious part with their whole soul.

With the assistance of Mr. W——, of B——, who attended three nights out of the five; and a Mr. C——, of B——, who preached one evening for me, as did also Mr. W——, we began those services on the 15th; and the subjects to which the attention of the people were directed through the week were such as were calculated to impress the lawless, to encourage the penitent, and to lead them to decide for God. As the services went on, the interest on the part of the people, increased. Many have been hopefully impressed with their awful state as sinners, and have been brought to cry out, "Men and brethren, what must we do?" From personal conversation which Mr. W—— and myself have held with them, not less than from 20 to 25 adult individuals are in this condition. The Sabbath morning after the meetings had been held, not less than 50 attended the prayer-meeting at seven o'clock, when six or seven engaged in prayer, while others could only pour out their hearts unto God in sighs. Last Sabbath morning I preached to them at seven o'clock, when at least 60 were crowded into our preaching-room, waiting with deep anxiety to hear what God the Lord would speak. This evening, the prayer meeting was equally well attended, as I have learned since.

Till I went last summer, no meetings were held in this village, except in the *beer-shop*; nor could any one such as myself pass through the place without being insulted in the open day. Now, I am happy to say, the case is very much altered for the better; and I do hope, by the blessing of God upon the means used, and still using, much good will be effected there and around. In looking at what has taken place, I am constrained to say, "What hath God wrought!" The clergyman, who is a zealous Puseyite, is much perplexed at this new state of things in his parish, and is doing all he can to hinder this work. "But stronger is He that is for us, than all they that are against us." May the Lord prosper his own work!

#### DIFFICULTIES OVERCOME BY PERSEVERANCE.

The anniversary of the church day and Sunday-schools has recently taken place. The children met at two o'clock, and walked in procession to the church. Prayers were

read by the vicar, after which they were conducted to the lawn in front of his residence, and plentifully supplied with tea and plum-cake; two fiddlers and a person with a tamborine were hired for the occasion, that the children might devote the rest of the evening to dancing. Thus are they early initiated in a practice that will undoubtedly be followed with the most pernicious consequences; while they are also taught that if they only come to church, all will be well, the priest has the power of absolving them from sin, or delivering dissenters over to the uncovenanted mercies of God.

Such are the proceedings and assumptions of him who seeks to monopolise education; who cautions his hearers against reading the Scriptures; who declares that parents, by sending their children to our schools, are taking upon themselves a heavy load of guilt; and who, as far as he can control, will not allow an individual to enter our chapel, or a child our daily schools.

But notwithstanding this state of things, "the Lord of hosts is with us, the God of Jacob is our refuge." The testimony of those to whom deference is due is, that at no previous time has the station presented a more pleasing aspect. Our attendance is good; at this I am surprised, as my daily attendance at the school has prevented my visiting the people. Our Sabbath-school has benefited by the day-school, which continues to be well attended, but has been raised by an amount of exertion that cannot long be maintained. It now, therefore, remains to be seen, whether the friends of truth will render timely assistance, by which it may be sustained and become a permanent blessing, or cease to exist and our enemies triumph.—(*Dorset.*)

#### POVERTY—LABOUR AND SUCCESS—ENLARGEMENT OF CHAPEL.

It has been usual during the harvest for me to obtain a little rest from the pressing duties of my station. This year must be an exception. The numerous sick—the request they make to me for frequent instruction—occupy much time, and draw upon one's sympathies. To see human nature suffering—to know that many of the common comforts cannot be obtained—is heart-rending. The poverty of our poor is great at all times, but in affliction it is truly appalling. Since my last journal, we have lost three of our flock by death. Two of them I buried in our graveyard. The beds of these dying Christians were soothed by the presence of Jesus. The sting of death was removed; the glories of heaven beamed upon their souls as they lingered on the brink of death.

It has also been usual for my congregation to thin at this season, but Sabbath after Sabbath our chapels are literally packed; our schools, both daily and on the Sabbath, are on the increase. To God be all the praise.

For the enlargement of Marshalsea Chapel, I have only obtained £42. 7s. The hands of our churches seem full, and when or where to look for aid I cannot tell. This sum I have deposited in the savings bank, and trust I may see its increase. If £80 were wanted to enlarge a chapel for the poor on a distant continent, where the poor creatures could not meet for want of room, though ten thousand miles from our shores, it would soon be forthcoming; but a Home Missionary must travel some hundreds of miles, preach many sermons, and beg even to be allowed pulpits, to obtain the help needful. I feel that it must be done. It is a hard work, but the people say, "Give us room."—(*Dorset.*)

#### OPPOSITION—CHRISTIAN METHOD OF OVERCOMING IT.

Since sending my last report I have been a good deal engaged in open-air preaching. The audiences in the town have been large and attentive. Those in the villages as good as I expected, considering the wickedness and ignorance that prevail.

At Crosby, a village three miles distant, I met with a little disagreeable opposition. While speaking in the open air, a farmer under the influence of strong drink came upon us, and in a very rough manner ordered us to be gone; saying, "We have a very good church and parson of our own." He disturbed us very much by distracting the attention of the hearers, and causing the careless to laugh.

I stated to the people that I would not be put down by his annoyance, and I proclaimed to him with all my might the threatenings of God's word denounced against open transgressors like him, and at the same time telling him of the free offers of pardon to the chief of sinners. This was a warfare to which he had not been accustomed—he had not courage to stand against the sword of the Spirit; and when he saw that I was determined to keep my ground, he retired, muttering as he went, "When we are dead we are done."

When preaching was held in the village on a previous occasion, this same person let loose a furious bull, which instantly put a stop to the meeting, and dispersed the people.

On my next visit to the village, I called at the house of this notorious farmer, and invited him to the preaching, saying that I hoped we should be better friends than at our former meeting. He was quite civil; but did not come.

During the month, I have spent a week in A——, where I preached every night to large and attentive audiences: old friends received me gladly. Three new churches are building in our former field of labour! but whether these churches will prove lights, or confirm the people in their darkness, remains to be proved.

The services held in the factory continue to be well attended. Three persons sat down with the church on Sabbath for the first time.—(*Cumberland.*)

#### SUCCESSFUL OPEN-AIR PREACHING.

May 7, Tuesday. Walked to E——. Visited nearly every house, and invited the people to preaching on the village-green. Almost the whole village attended; certainly twice the number our house would hold.

Monday, 13th. Visited the same place; had a much larger attendance than last week. The word had its effect. An old hardened sinner wept profusely. Many came who go to no place of worship. The rector and curate were coming down the street, but the moment they saw me they returned, crying shame at my daring impudence, but retreated in the distance, so as they could hear. The squire has forbidden any of his servants to come to hear me. The Lord forgive him!

Tuesday, 14th. Walked to G——; called at every house, save two; left a tract, and invited the people to an open-air service on the green. But the wind came on cold, and it rained a little; so I went into the house, which was crowded to overflowing. The people were very attentive and serious. Learned that one woman, who used to attend no place of worship, was affected by the word at my last visit here, and is quite a changed character. Was invited to preach at two other neighbouring villages, but could not engage, not having a night in the week to spare.

Wednesday, 15th. Rode to T——, preached to a large and attentive congregation on the green. This is a place noted for its sports, which are patronised by the parson of the parish, who is famed for his exploits at cricket, &c. Preaching in the open air in this village was deemed a daring attempt, as the clergyman and his churchwarden had bid defiance to all who had attempted to introduce the Gospel into that place before. A great number of my own half-hearted friends attempted to dissuade me, being assured I should not leave the village alive. But I was not to be moved from my purpose. I made it well known, we took a small force from our own village, and had large reinforcements from the neighbouring villages; and

by the time I had begun a quarter of an hour, we had a large attendance, which stood peacefully, were deeply affected—many tears were shed as I warned them to “flee from the wrath to come.” I gave away some tracts, the people were thankful, and hoped I should come again. *All was quiet.*

Wednesday, 22nd. Walked to M——. Wind very cold, but took my stand under a sign-post of a beer-shop, a very convenient place. The lions roared for a short time, but they were soon silent; a large audience was soon assembled, and stood as though they were fastened to the ground. Some were deeply affected while the “one thing needful” was urged upon their conscience. A gentleman followed me after I dismissed the people, and said, “The heads of this place do not like your preaching in the street; but I thank you, Sir,—am glad you have sufficient courage. Go on, and may God bless and prosper you.” The people here are held by their superiors in bonds firmer than the castehood in India. But they shall have the Gospel through the sermon in the street.

Tuesday, 28th. Intended to preach on the village-green at E——, but the wind was so cold we could not; we went into the house, which was crowded; we realised the presence of the Lord Jesus; many were in tears, and we had a happy meeting. A servant-girl in this village, who received her first impressions about her soul from the little tract “Louisa,” applied to-day to be admitted to church-fellowship.

Wednesday, 29th. Wind very piercing; but I found a sheltered spot in the village of T——, when we began to sing,

“With joy we meditate the grace.”

The people came running from all parts, and stood with profound silence, while I addressed them upon the “cross of Christ.” The clergyman rode by twice during the service, and then came and stood in the distance, with a cricket-bat over his shoulder; but he did not interrupt. I gave away some tracts; the people were very grateful, and hoped I should go again soon, which I promised.

Friday, 31st. Preached for the first time at S——, to nearly all the people in the village. They were very attentive and serious. Many were affected to tears, thanked me for my services when I had done, invited me to come again, and offered me a house to preach in. I gave away a few tracts, for which they seemed very grateful.

Such is the series of open-air services which I have adopted for the summer months, which, together with my other duties, will occupy every evening in the week, and which will, I hope, by the blessing of God, result in much good. They already excite a good deal of interest, many come who attend no place of religious worship; it affords me an opportunity of giving away religious books, and of entering villages to preach the Gospel, from which I am otherwise shut out.—(*Leicestershire.*)

INCREASED DEMAND FOR RELIGIOUS PERIODICALS.—PROGRESS OF SUNDAY-SCHOOLS, AND NECESSITY FOR A WEEK-DAY SCHOOL.

My district of labour is giving me much pleasure and increasing anxiety. In the work of the Lord here, there are many signs of good, which it is impossible to enumerate, but which, to the anxious mind of a missionary, furnish unequivocal tokens of good. Among the foremost of these, is the diffusion of truth by healthy publications. The people on my station are vastly improved in their desire for reading religious works. It was observed a few days ago by one of my members, “Dear me, Sir, there are a thousand pages read now for one that was seven years ago.” I do not doubt the truth of this large estimate. At the public services, in all the places where we labour, every encouragement is given in attendance and



attention. Several appear to be in the most interesting and promising state of mind. Mr. R., of T——, and your missionary, organised a little church of six members at C——, and four were proposed on Tuesday evening last. Our Sabbath-school annual examination was held lately, and it is not going too far to say, the people wept aloud for joy when they heard the children give so many evidences of proficiency in the word of God. One dear friend who was present, and who lives seven miles off, said, "I will send my son on horseback, every Sabbath that he can come." When the adults hear how their children answer, they look back with grief and sorrow on their past neglected state. Nor is it worse than can be accounted for. Even some, so called, evangelical ministers in the Establishment, in their localities, say, "Laymen ought not to teach the young, nor have they any right to visit any of their neighbours on a sick bed." There is nothing needed so much as a day-school. Oh! may I live to see it! It is distressing to see our promising Sunday-school children going away for want of a day-school, and then to learn that abominable formula of deception, the Church Catechism. I trust we shall soon have a day-school. I am so much occupied with C—— chapel, and repairing others, with divers calls of duty, that I have little time for writing my journal, or other things. My happiness is, that I have plenty to do, and all inseparably connected with Home Missionary operations.—(*Devon.*)

#### IRISH EVANGELICAL SOCIETY.

THE Committee continue to receive gratifying intelligence from their brethren who are labouring in Ireland, as to the readiness of the people to receive the Gospel, notwithstanding the numerous and formidable obstacles which lie in the way of diffusing the truth amongst the Irish peasantry. This mission requires to be sustained by the believing prayers of all our churches, as much as by their liberal contributions. Our agents need a great amount of wisdom and zeal, of tender compassion and holy fidelity, and of energy and perseverance, in order to discharge their ministry with effect in that land of disunion, of ignorance, and guilt. One of them, in a recent communication, which contains several encouraging facts, says, "I am fully persuaded that if we who are engaged in the Lord's work had a greater degree of prudence, piety, and zeal, it would prosper still more. May God inspire us with a true spirit, and thereby effectually prepare us for this glorious work!" Our pastors and their flocks will, we hope, more prayerfully than ever remember the state of the sister isle, and fulfil the request of their brethren who say, "Pray for us, that the word of the Lord may have free course and be glorified, as it is with you." The following extracts from journals of our missionaries are worthy of special attention:—

#### OPEN-AIR PREACHING.

"July 1, 1844. During the last seven weeks, in addition to my usual labours at my various stations, I have enjoyed thirteen cheering opportunities of preaching and distributing tracts, in the open air, to large and attentive congregations, varying in numbers, as specified in my journal, from about four hundred to about one thousand. On these occasions very little opposition and few attempts at decided conversion experienced; persons of all denominations attend; and I have reason to believe the majority are commonly Roman Catholics. In some cases, where hearers have been evidently affected to tears, kind friends have alleged that positive good was accomplished; but no satisfactory evidence has been afforded to me of decided conversion unto God, though the indulgent attention manifested to the Gospel when preached in fairs and markets, does constrain me to thank God and take courage. With scarcely any exception, wherever these out-door services are conducted, the people eagerly struggle to get tracts. In the course of the last seven weeks I have distri-

buted upwards of 3500 of these brief but important publications. Though in regard to the distribution of tracts, as in reference to preaching, I am unable to specify results, I am confident that so many portions of the word of God and of spiritual truth cannot be disseminated in vain."

## VISITATION OF EMIGRANTS.

One of the evangelists of this Society, residing in a seaport in the south of Ireland, writes, "This quarter I spent some time among the ships which were chartered to take emigrants to America, distributing to the emigrants Bibles, Testaments, separate portions of Scripture, and religious tracts, and in speaking to them of those things which relate to their everlasting peace. I visited one ship lying about three miles from the Quay, and distributed amongst her passengers six Bibles, eighteen Testaments, thirty parts of the word of God, and one hundred tracts. Both Roman Catholics and Protestants appeared anxious to receive the books, and grateful for them. When the merchant by whom the vessel was chartered went the next day, which was the Sabbath, to see the vessel sail, with the morning tide, he found a great number of the emigrants, at the early hour of six, reading the Scriptures and tracts I had given them. He said, those who were able to read were employed in reading to those who could not. Thus the Lord's-day, which, alas! is too often profaned by emigrants on ship-board, was spent in the hallowed work of reading the word of God; and it is an encouraging thought, that his 'word shall not return to him void.'"

## DECLINE OF PROTESTANTISM.

The same agent describes the way in which Popery has become predominant in a village once Protestant; and we doubt not but to similar neglect the spread of Roman Catholicism may be attributed in many remote districts in Ireland.

"Sunday, June 9th. I went to C——, in order to assist in teaching the school, and to examine the children. I took with me some copies of Watts's hymns for children, and after examining the pupils, twenty-five in number, I distributed the little books as rewards. I was surprised to find how willing Roman Catholics were to send their children to the school, and many of the parents now attend the preaching. After the school closed, I preached to upwards of fifty persons. The history of this village is truly affecting. About fifty years ago it was wholly inhabited by Protestants, but the parish minister neglecting the people, and never visiting any of them but when they were dying, they fell into gross ignorance, Popery crept in, and became predominant. Shortly after I commenced labouring for the Society, I went to the village, procured a house, and began preaching. Seeing the children destitute of instruction, I commenced a Sunday-school. Previously to this no Church of England minister attempted to hold a meeting here, but lately the curate has commenced a lecture, once a fortnight, and is now endeavouring to get me put out of the village. I hope he is too late, for the people rejoice in my labours, and I think I have their affections."

## VISIT OF AN AGENT TO A REMOTE STATION.

"At the request of the Committee, I visited N——. I arrived there on Saturday after great toil and fatigue, from the state of the weather, which was very wet and boisterous, and commenced my labours on the morning of the Lord's-day, to a congregation in the little chapel, of about thirty persons. In the evening, I preached to a congregation of nearly two hundred in the country. There are five other places connected with the station, with congregations varying from thirty to one hundred hearers. The field appears to be one of interest and promise. While the cause has to contend here, as elsewhere, with difficulties, it affords encouraging

signs of prosperity, as seen in the advancement of many of the people in scriptural knowledge, and in the earnest desire of multitudes to hear the Gospel. This state of things is not confined to the visits of a passing stranger, for it presents the same aspect under the stated labours of your agent in this place. Comparatively speaking, there may be other places that, with the small amount of agency your Society can bring to bear upon the land, may have a stronger claim on your attention; but this is, nevertheless, an important station, as in all the places the messenger of the cross is received with interest approaching to enthusiasm, while it is delightful to mark in many of the people the transforming effects produced by the Gospel. On my return, I visited brother G—, who is toiling in effort for the welfare and evangelisation of the extensive field in which Providence has placed him. He has much to try his faith, but he is not left without encouraging signs in the steady increase of the numbers of the faithful. It is pleasing to notice, that wherever the word of the Lord has 'free course,' that 'it is glorified,' as the chains of ignorance, superstition, and vice, are dissolved by the grace of the Saviour. I believe there is a great work going on in this part of my native land. The voluntary question is exciting great attention amongst the people; and long-established opinions and customs are being brought to an examination, in the light of the word of God. The instances of anxiety to hear the Gospel to which I have alluded, are only specimens of the eagerness with which many come to listen to the glad tidings of mercy, whether preached in the Irish or English tongue. Not a few are looking to your Society, as the dispenser of the liberality of British churches, to remove, by the preaching of the cross in all the land, those systems of error which Britain forced upon us at the point of the sword."

It is a pleasing fact that a deep interest in the welfare of Ireland is springing up amongst the students in our metropolitan colleges; and that several of them have made offers of service, during the Midsummer vacation, to preach the Gospel to the Irish. The Committee have engaged the services of two of their young brethren, who are now itinerating in the sister isle, preaching in fields, market-places, and in highways. May an abundant blessing rest on those labours, which would readily be multiplied if the state of the funds allowed it. The Committee are happy to inform their constituents, that the Rev. James Godkin has, at his own request, been again engaged as one of their agents, and recommenced his very valuable services under their direction. The great Head of the church has bestowed on him peculiar talents, well adapted to direct the Roman Catholics of Ireland to the belief and practice of the Gospel, and it is hoped that through his future ministrations many will be turned from darkness to light. The Rev. W. S. Palmer is now on a mission to the various stations of the Society, for the purpose of encouraging the agents, and personally inspecting the state of things in their congregations. This work would have devolved on one of the secretaries, but for circumstances of a providential nature, which have prevented either of them visiting Ireland this year. His intimate acquaintance with the affairs of this Society renders his services peculiarly acceptable.

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#### COLONIAL MISSIONARY SOCIETY.

THE position of this most interesting and important institution can be stated in a sentence—IT IS BROUGHT TO A STAND FOR WANT OF FUNDS. The amount of public liberality afforded to it will soon decide in which direction, BACKWARD OR FORWARD, it is to move out of its present stationary position. With increased means it might undertake and accomplish great things. With only its present means, to say nothing of diminution, which there is now every reason to fear, it

must forthwith cease from some of its present operations. Let the case be clearly understood. The expenditure of the Society for the current year, as nearly as can be estimated, will amount to between £3,100 and £3,200. There is no present probability that the income for the year will equal this amount. Then debt must be contracted. But the Society began this year £979. 16s. in debt. How can this go on? The existing debt consists of arrears contracted in three successive years. Is additional debt from a fourth year to be incurred? Who will undertake the responsibility of such a course? and what can be the end of it? Occasional and special efforts will not meet the case. It is open to doubt whether they are not positively injurious on the whole. The Committee of the Society, therefore, in its last Report, recommended that strenuous efforts should be made to raise the regular income of the Society at once to £3,500. Were that done, all present operations could be persevered in, the existing debt would be cleared off in little more than two years, and thenceforward extended enterprise might be carried on. Most easily might this be done. How? By October collections for British Missions generally adopted—by church-members' penny-a-week contributions—by Auxiliary Societies in aid of British Missions established in all the churches.

See how the matter at present works. In Canada East, Mr. Wilkes has almost relinquished hope of assistance from the British churches through the Colonial Society, in aid of the stations not already adopted. He writes, "I have ceased to excite hopes of help from you in the minds of the people." Mr. Gallaway does not wish to labour alone in St. John. He wishes to plant churches in New Brunswick and Nova Scotia. The people in a promising station apply to him for a minister, whom they think themselves able to support, were he once among them. A minister devoted and suitable is found willing to go, but the Society cannot meet the charges of his voyage, cannot engage to secure him from possible contingencies in the outset of his mission, and therefore he cannot go, ought not to go. Dr. Ross transmits an application for a minister from a flourishing branch church established by him and his friends at Paramatta. No one can be sent. Mr. Roaf bears up in Canada West against British discouragement with vigour. By increased efforts and contributions of some churches in his province, his own principally, there is hope of saving from former annual grants of the Society more than one hundred pounds for the current year.

The Committee, in its pecuniary straits, wrote out to its beloved brother—"Advantage must be taken of this saving to lessen expenditure." To this Mr. Roaf replies, "This must not be done; what I save from the amount expended in former years on present stations must be devoted to new efforts; pray do not thus cripple me in my work—do not thus damp the zeal of the people here—do not turn back instead of forward." Well, the Committee feels ashamed to take this increase of Canadian liberality in aid of the deficiency of English bounty, and yields. "Let it be so—what you can save from old stations employ on new ones—but no increase from England—it is a boon and a stretch that diminution is not insisted on." Indeed this is a miserable way of procedure in labours to spread Christ's Gospel. Instead of the generous, the believing, the energetic, the self-denying, there is nothing but what is timid, feeble, and slack.

But let Mr. Roaf speak for himself: thus he writes—"But, my dear sir, I must implore that whatever can be done for avoiding a withdrawal of the Society's bounty, should be done. We are raising young ministers. We are receiving others; but they cannot be settled, and must be lost to us, unless a little can be done for them in commencing. I do think that if we can go on constantly raising churches, stationing ministers, increasing our missionary means, with the measure of help already afforded to us, the Committee ought to feel encouraged. According to our

present progress, the few ministers whom you sustain will in a short period have raised a body able to carry on the work after they themselves shall have been removed. But if you withdraw any portion of your liberality I cannot see the means of stationing the ministers whom the Head of the church gives to us. Pray pardon this urgency. I am compelled to employ it, and do so with pain. When I look at the number of stations already made independent of your aid—at the missionary stations, too, which the Canadian churches are sustaining—and at the number of useful ministers now at work here, I feel greatly encouraged, and think I see a prospect of a large body of scriptural and efficient churches by which the work you have commenced will be perfected. Our plans are evidently in the main satisfactory and successful; and I do not know an enterprise undertaken by the British churches in which, with so small an outlay, so much is likely to be effected. Our mortifications and failures are incidental, and in the ordinary course of human and spiritual affairs. They are such only as God almost uniformly makes attendant upon the exertions of his people. Pray do not have to say, 'We have abandoned a great and glorious work—we relaxed as soon as difficulties appeared, while new scenes of interest were opened.'

"My dear sir, can you not yet make efforts so as to leave what I can save here to be applied to new movements? If you can, this year will show good progress. Men we have, and this little sum of money would enable us to make several great moves. Kingston, Niagara, and Belleville could, I think, be taken up for the small amount you talk of taking from us. Again pardon me, but I must beg you to look at the matter once more. Mind,—Toronto, Burford, Brantford, Guelph, Hamilton, Newmarket, and Nottawasaga are already off your hands. London is gradually getting off, and you have no reason to fear that any of our stations will burden you permanently. I fear if you withdraw what I this year set at liberty, our churches will not be forward in enabling me to do so again, while our young ministers will be greatly discouraged—our academy, our missions, and all our institutions weakened."

Thus urgently does Mr. Roaf plead with the Committee, and the Committee, through the CONGREGATIONAL MAGAZINE, would sound his appeal among all the British churches and their pastors. On personal grounds they would say, Shall we forsake, or discourage, or eufeeble a faithful, energetic brother, whom we have sent forth to plant churches and ministers all over Canada West, when he is proceeding in his work with so much zeal and success? On public grounds they would say, Where is there a field for the efforts of the Congregational churches so open to present efforts, so encouraging to hope for the future, as Canada West? The cost small, the prospect bright, the consequences great. The next generation will in all probability see Canada able to bear an efficient part in missions to the heathen world. The following age may see her churches and pastors, her colleges and divines, ready to act in defence of truth. That land will be another added to the strongholds of religious light, liberty, and active power. In truth, instead of withdrawing a hundred pounds from our annual efforts in Canada, it were our wisdom no less than it is our duty to add many hundreds to it. Churches that have never yet made an October collection, be entreated to make one 27th of October next. Churches that fain would add to present efforts, and know not how, be persuaded to adopt the church members' weekly penny. Christians that have wealth—secure in Christian privilege and in worldly abundance—full of mercies, and therefore full of obligations—give more largely than ever in aid of them for whom nothing is provided.

## TRANSACTIONS OF CONGREGATIONAL CHURCHES.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF  
ENGLAND AND WALES.

WE are happy to announce, that the Sixth Autumnal Meeting of the Congregational Union of England and Wales will be held in NORWICH, on Tuesday, Wednesday, and Thursday, the 15th, 16th, and 17th days of October next.

On Tuesday evening, the 15th of October, the sermon will be preached in the Old Meeting-house, the Rev. Andrew Reed's. Worship to commence at half-past six o'clock.

The two morning sessions for conference, on Wednesday, the 16th, and Thursday, the 17th, will also be held in the Old Meeting-house. On each morning, the chair will be taken at nine o'clock precisely, by the Rev. H. F. Burder, D.D., of Hackney. The following are among the subjects likely to engage the attention of the brethren in these conferences—

1. A plan for distribution of the fund in aid of aged ministers, to be derived from the profits of The Christian Witness, and of the other publications of the Union.

2. The fraternal letter to the churches on the best methods for rendering their public worship more solemn, impressive, and edifying.

3. A report of the results of the visit of a deputation from the Union to South Wales, showing the important advantages to be derived from closer relations and more frequent intercourse with the churches and pastors of the principality.

4. An appeal on the importance of more extensive and vigorous efforts for Congregational Missions in England, Ireland, and the Colonies.

5. The financial interests of the Union—the best methods for accomplishing that most desirable object, a sufficient contributed income to defray the expenses of the Union, so as to leave all the profits of its publications to be appropriated to the fund for aged ministers.

6. A statistical view of the Dissenting Colleges, inquiring into the present relative proportion of supply and demand for educating ministers among the churches of England and Wales.

7. It is expected that the Rev. William Legge, of Fakenham, will desire to avail himself of this assembly of brethren as a favourable occasion for bringing into notice, and securing support for his seminary, in which he prepares young men for entrance into the Colleges.

The two public meetings, on the evenings of Wednesday and Thursday, the 16th and 17th, will be held in Prince's-street chapel, the Rev. J. Alexander's; the chair to be taken each evening at half-past six o'clock. The meeting of Wednesday evening will be a public and open meeting of the Union, to promote denominational principles and objects—that of Thursday evening will be in favour of British Missions, to promote interest and effort in that great work.

The Committee of the Union directs a respectful appeal for the attendance at those meetings of brethren, both ministers and others, from the Eastern Counties, Essex, Suffolk, and Norfolk. Brethren also from Lincolnshire and Cambridgeshire, it may be hoped, will avail themselves of this opportunity to witness the character and spirit of the proceedings adopted by the Congregational Union of England and Wales.

N.B. All brethren intending to be present, are earnestly desired to notify their intention by letter to the Rev. J. Alexander, on or before Tuesday, the 8th of October,

that their hospitable entertainment may be conducted in the same orderly and convenient manner as on former similar occasions.

It is well worthy of remembrance and remark, in connexion with these anticipated meetings at Norwich, that Dr. Doddridge's noble sermon on the "Evil and danger of neglecting the souls of men," was dedicated to the associated ministers of Norfolk and Suffolk, with whom the Doctor had held a conference at Denton, on the 30th of June, 1741, to consider the best methods for reviving and promoting religion among the Congregational churches and pastors of England. This great design Dr. Doddridge further prosecuted in his own county, and the sermon on neglecting the souls of men was preached at a meeting of ministers held at Kettering, October the 15th, 1741. Was it the blessed seed of this holy convocation that sprang up on that spot nearly half a century afterwards in the formation of the Baptist Missionary Society, that noble beginning of modern Protestant Missions?

In connexion with this meeting at Denton, the Doctor expresses his desire, by dedicating his sermon to the associated ministers of Norfolk and Suffolk, "of erecting some little monument of thankful friendship." Of the day of his interview at Denton, he speaks thus: "That memorable day, which I shall always number among the most delightful of my whole life." Among the hints he submitted for advancement of religious life and power are the following—"That so far as we can judge, it might, by the Divine blessing, conduce to these valuable ends, that neighbouring ministers should enter into associations;" "that it may be proper to enter into further measures to regulate the admission of young persons into the ministry." "Whether something might not be done, in most of our congregations, towards assisting in the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land."

More than a century has elapsed since these days and labours of the venerated Doddridge. Here we find in this "Man before his age" conceptions of "Associations," "Foreign Missions," "Home Missions." Here we find ourselves, after the lapse of more than a century, with its changes, trials, and siftings, a body of churches and pastors not extinct, but greatly enlarged—not changed, but of the same doctrine, discipline, and spirit—tried now as then, but not disheartened; on the contrary, now as then, projecting schemes to promote public spirit in our churches and pastors, to preserve among them the truth, to propagate that truth through the world, to publish it among the ignorant of our land, to raise up a band of faithful and beloved young brethren with whom it may be safely confided for the generation following.

These proceedings and solicitudes of Doddridge, favoured as they evidently were by the wisest and best ministers of the day, are our example and sanction in present movements for union and for missions both British and foreign. Not that the example and sanction of our forefathers are necessary to sustain things in themselves evidently good, and urgently needed; but it fortifies and sustains men in their course when they find themselves in agreement with the best of those who have gone before them, and when the plans they adopt have been tried, and found wise and right.

May it not then be regarded as a point proved, that the Congregational churches, as much as other bodies of men or Christians, require to be actuated and sustained by a public spirit—a spirit to think, and care, and labour for the good of a recognised community, connexion with which is felt on the one hand to be an honour and a blessing, and on the other hand to involve public obligations, sacrifices, and duties? Is it not plainly necessary that the Independent churches must cohere, and unite for public interests, for common objects—that while there are interests for which each church must act apart, there are other interests for which many must act together? And is it not plain, too plain to need proof, that if a century ago, in the days of Doddridge, union for advancing religion, for maintaining truth, for spreading the



Gospel, were necessary, were an urgent duty—union for such objects is now of tenfold importance?

At such a period, and with such recollections of the past, may there be convened at Norwich a meeting in which shall be enjoyed a double portion of the spirit that a century ago animated Doddridge and his associates at Denton!

HOMERTON OLD COLLEGE.—The public anniversary of this institution took place in the college on the 27th of June; the Rev. Dr. Leifchild in the chair. The proceedings of the day consisted of—

1. The reading of the Annual Report, which was unanimously approved.
2. The reading of the reports of the usual examinations of the students, which had been conducted on three separate days, by several examiners, chiefly in writing. The subjects were the Latin, Greek, and Hebrew languages; mathematics and natural philosophy; Christian divinity, doctrinal and practical, with some of its allied branches: those reports gave great satisfaction to all present.
3. The delivery of essays, by the two senior students; which met with the high approbation of the meeting; and,
4. The putting of questions to the students in theology, biblical criticism, church history, &c., which were answered in a full and able manner.

Seldom have we witnessed a meeting of this kind in which so great and unanimous pleasure was expressed in the whole of the proceedings, and such high and merited encomium bestowed on the essayists. The title of the first essay was, "Sound Philosophy, the *Handmaid* of true Theology;" and that of the second, "The Evidence of the Divine Origin of Christianity, arising from its adaptation to the *moral necessities* of mankind."

It is impossible, in a short abstract, to convey a clear notion of the high intellectual promise, the moral power, and the Christian feeling which these essays displayed. The *first* gave a luminous survey of the errors which men have committed, in attempting to make philosophy the foundation of theology; defined sound philosophy as consisting, not in adherence to any particular system, but in the development of a proper spirit of investigation, the best qualification for the study of true theology; showed that, since the Reformation, men had made advances in the right direction, by making philosophy subservient to theology, the *handmaid*, instead of the *mistress*; and drew the conclusion, that the present progressive state of the latter science is a gift of the providence and Spirit of God preparing the way for the latter-day glory. The *second* divided our mental habits into the objective and the subjective, and showed that the moral argument for Christianity rested on the subjective; it compared the philosophy of the past and present century, and showed that the former gave prominence to the external evidences, and the latter to the internal, both especially, but not exclusively. It then tested the value of the moral argument in relation to the *spirit* and *general operation* of a religious system, and exhibited the evidence of the Divine origin of Christianity in a threefold point of view—1. As a Theory; 2. As a system of Influence; and, 3. As a life in Man. This fine argumentative oration concluded by anticipating the dispensation of eternity, when discursive evidences will be no longer necessary; and asserting that, *in the mean time, faith*, grounded on an experimental apprehension of the *subjective evidence*, approaches the intuition of the heavenly state.

BRECON COLLEGE, SOUTH WALES.—It is an unquestionable fact, that Nonconformity has acquired a remarkable ascendancy in the principality of Wales, by the early efforts of Calvinistic Methodists, and the more recent labours of the Independent and other bodies. Almost the entire population have separated from the

Church of England; so that one of the prelates of that church in the principality, has candidly confessed, that not more than one in ten of the adult population remains in her communion. Within the last forty years, the Independent body, alone, has either built or rebuilt at least five hundred chapels. This extraordinary work has been mainly achieved by gifted brethren, raised up in the churches, most of whom did not enjoy the advantages of academical training; but men who, possessing vigorous understandings, rich native eloquence, sincere love to Christ, and tender compassion for souls, were honoured to accomplish a work, which the most erudite ministry might contemplate with satisfaction and thankfulness.

It is obvious, however, to every thoughtful observer, that with the growing intelligence of the people,—their increased intercourse with England,—and especially the strenuous efforts now put forth by the prelates and clergy of the Establishment, in the principality, to regain their lost ascendancy over the minds of the population, an educated ministry is indispensable to retain the vantage-ground which has been won by unlettered, but self-denying and devoted evangelists.

The Congregational Fund Board of London has, for the better part of a century, largely contributed toward the support of a seminary for Independent ministers in Wales, successively held at Abergavenny, Oswestry, Wrexham, Llanfyllian, Newtown, and in the spring of 1839 removed to Brecon. Through the self-denying liberality of an excellent brother in the ministry, who, for a very inadequate consideration, resigned his own mansion for the use of the academy, most commodious premises, in a commanding position in that ancient borough, have been secured for the use of the collegiate family; where, at the present time, twenty-four students, under the able tuition of the Rev. W. H. Griffiths and the Rev. E. Davies, are being trained for the pastoral office, amongst the Welsh Congregational churches.

We were called in the providence of God to be present at the annual examination of the students of that institution, on the 18th, 19th, and 20th of June, 1844, as representatives of the Congregational Union of England and Wales. Whilst greatly gratified with the many proofs that were afforded of the intellectual power and diligent application of the students, we were much grieved to find, that the pecuniary resources of the institution are altogether unequal to its efficient support. To such an extent is this the case, that the young men themselves are under the necessity of going forth, during the vacation, to make a personal appeal to the churches for the means of carrying forward their own education, whilst the business of the classes is greatly impeded by the want of a sufficient number of books, both for reading and reference.

As our brethren in the principality are very imperfectly informed, as to the best methods of making appeals on behalf of such an institution to the English churches, we, under a deep and solemn impression of the vast importance of sustaining it in full vigour, have engaged to address our brethren in England and Scotland on its behalf.

As the Library is most imperfectly supplied with classical, mathematical and other scientific books, and is, indeed, deficient in works on almost every department of knowledge, we would respectfully solicit donations, from ministers and gentlemen, of books, which they themselves have published, or of which they may have duplicate copies, or which may be to them of no further use. Nor can we conceive of a more profitable use of money on the part of those who desire to further the cause of Christ, in connexion with the Congregational churches, than to sustain this feeble, but most important institution. For although there are more than 600 Independent churches in Wales, who have to look principally to this seminary for their future pastors, yet such are the very humble circumstances of the great majority of their members, that they can scarcely sustain the unavoidable expenses of public worship, and cannot, therefore, be expected to accomplish much for remoter objects.

As there is no part of the empire which exhibits such affecting scenes of simple piety, and devoted zeal, amidst deep poverty, so we feel confident, that our brethren who are blessed with abundance, will not allow this honest and earnest appeal to be made in vain.

JOHN BLACKBURN,  
HENRY RICHARD.

Donations in money and books, may be addressed to the care of Messrs. Blackburn and Richard, Congregational Library, Finsbury Circus, London.

#### OPENING OF NEW CHAPELS.

**NEW INDEPENDENT CHAPEL, MARKET HARBOROUGH.**—This chaste and commodious chapel was opened for worship on Thursday, July 11th, Dr. A. Reed preaching in the morning, and Dr. J. Leifchild in the evening; and Mr. J. Alexander, of Norwich, on the following Sabbath. It may be recollected that the old chapel having become dilapidated and unsafe, the congregation, in the spring of last year, subscribed nearly £1600 towards a new one, the greater part of which sum was lost by the failure of the bank in which it was placed. An appeal for assistance was subsequently made and kindly responded to; but still, on the completion of the erection, a debt of more than eleven hundred pounds remained. After dinner on the above day, (of which nearly four hundred friends partook, in the British School-room,) it was suggested that by an effort the whole debt might at once be paid-off, notwithstanding the loss above referred to, and the still more serious loss sustained by almost every individual member of the congregation. An excellent spirit prevailed, many donations were promised, and the result was, that, including the collections at the chapel and those made on the following Sabbath, about eleven hundred and fifty pounds were realised. The respected pastor, Mr. Henry Toller, commenced his stated services in the new place by preaching two consecutive sermons, from the texts, "O Lord, send now prosperity," and "From this day I will bless you;" and it is hoped, that both the prayer and the promise may be largely realised in the future history of the church and congregation.

**VILLAGE CHAPEL, ALLER, SOMERSET.**—On July the 17th, a neat chapel, capable of holding 130 persons, was opened in the above village. The Rev. A. J. Morris, of Holloway, near London, preached in the morning and evening; and in the afternoon a public meeting was held, when several neighbouring ministers delivered addresses. The congregations were good: in the evening the place was crowded to excess, while the Rev. T. Baker preached in the street to many who could not gain admittance to the chapel.

The origin of this place is interesting, and shows what may be done with a little resolution and energy. In January last, extracts from the journals of some Home Missionaries were read to the congregation at Holloway, describing sundry cases of poverty and persecution in the country. Among these was one of a poor blacksmith at Aller, who had suffered severely for righteousness' sake. This led to some communications with the missionary in that neighbourhood, who, in one of his letters, stated the spiritual destitution of the inhabitants, and his earnest desire to provide a place of worship, in case the blacksmith's cottage was no longer available, through his removal from the village, which was in contemplation. A cottage was just then to be sold, and chiefly through the exertions of a spirited member of the congregation at Holloway, between £60 and £70 were obtained for its purchase and preparation for religious worship. This sum, with the addition of what was collected on the spot, has provided a freehold sanctuary for several hundred people who were perishing without knowledge. Among the most interesting objects on the day

of opening, was the poor blacksmith, in whose piety, prayers, and persecutions, the cause originated, scarcely able to reach the sanctuary, suffering from a fatal disease, looking forward to his removal at no distant day to the heavenly temple, but rejoicing that he was permitted to see, what he had scarcely expected, a house for God, where the pure Gospel might be preached, in his native village, and hoping that his bones might be permitted to rest beneath its stones. His interesting wife and four children, claim the sympathy and succour of the friends of Christ.

**SECOND CONGREGATIONAL CHURCH AND PROPOSED NEW CHAPEL AT SHREWSBURY.**—Mr. Edward Hill, of Spring Hill College, Birmingham, has accepted an invitation from the newly-formed Congregational church in that place, to become their pastor, and has entered upon his labours. The congregation at present worship in a chapel, which they have hired for temporary accommodation; but the erecting of a handsome and commodious building is commenced, which it is expected will be opened before the close of the autumn. On Tuesday afternoon, June 25, 1844, the foundation-stone was laid by J. Lewin, Esq. The attendance at this interesting service was numerous and respectable, and a devout feeling appeared to pervade the assembly. The Rev. D. James, of Hadnall, gave out the first hymn; the Rev. J. H. Barrow, of Market Drayton, implored the Divine blessing; the Rev. H. Watts (of the New Connexion) read suitable portions of Scripture. Mr. Lewin then deposited a glass jar in a cavity of the stone, containing an account of the origin of the chapel; a copy of the Faith and Order of Congregational Churches, published by the Congregational Union; also several coins of the present year, together with a short account of the different Independent churches in the county: and in doing so, he said, "I lay this stone, as a foundation, or corner-stone, of a building, to be reared and dedicated to the worship of Almighty God, by Protestant Dissenters of the Congregational faith and order; in which His holy Gospel will be faithfully, and, we trust, through his mercy, very successfully preached; His ordinances duly administered agreeably to his own word; moreover, for the instruction of the rising generation in the principles of the Christian religion, where we hope many will, by the saving knowledge of the sacred Scriptures, be made wise unto salvation through faith in Christ Jesus. This 'Castle Gate Chapel,' is also intended to recognise and maintain the undoubted right of majorities in all Protestant Dissenting churches, to choose their own ministers, and to manage their own affairs." The Rev. J. J. Beynon, of Dorington, then gave out a hymn; after which, the Rev. John Davies, of Oswestry, delivered a striking and eloquent address on the principles of Congregational nonconformity; another hymn was then given out by the Rev. S. Newth, A.M. of Broseley; and the Rev. George Hunter, minister of the Scotch church, concluded the solemn service with prayer. At half-past five, the ministers and friends, to the number of about 250, met to take tea in the Mechanics' Hall; after that meal, several addresses were delivered by the Revs. H. Watts (chairman,) J. H. Barrow, S. Newth, A.M., C. Rawlings, (Wesleyan minister,) George Hunter, and John Davies. The Doxology was then sung, and the meeting separated. The chapel will be fifty feet by forty-one in the inside, with school-rooms of the same dimensions. The entire cost will exceed £2,200: the church and congregation have given to the utmost of their ability. Donations in aid of this important object will be thankfully received by their minister, the Rev. Edward Hill, or by Mr. Lewin, Shrewsbury.

**NEW CHURCH AT OLDBURY.**—An Independent church has been formed in the chapel recently erected at Oldbury, near Dudley; and the Lord's supper was administered on Monday, July 29th, after a sermon by the Rev. T. Raven, of Dudley, Messrs. Hammond and Bain assisting at the solemnity. This infant church has

united with the vacant church at Great Bridge in giving the Rev. D. Bain, late Home Missionary at Henley, in Warwickshire, a unanimous invitation to the pastorate; and he has entered on this extensive field of labour, in a populous mining district, with encouraging prospects of usefulness.

**OPENING OF A SECOND INDEPENDENT CHAPEL, CHESTERFIELD, DERBYSHIRE.**—On Lord's-day, August 11th, a neat and commodious chapel, situated in South-place, near the Guildhall in this town, was opened for Divine worship by the church and congregation for some time worshipping at the "Silk-mill Meeting," on which occasion the Rev. G. V. Johnson, of Doncaster, preached two very appropriate discourses. The opening services were continued on the Monday evening, when the Rev. S. McAll, of Nottingham, delivered a beautiful sermon, and the Rev. J. Spencer, of Bakewell, assisted in the devotional exercises. The Rev. G. V. Johnson, the Rev. D. Clark, of Dronfield, and the Rev. J. Newton, (Wesleyan) were also present. The collections, including a few subscriptions, cleared the expenses incurred in new-pewing and fitting up the chapel, and amounted to nearly one hundred pounds. This people have the gratification of entering upon their new sanctuary free from incumbrance of debt.

**SECOND CONGREGATIONAL CHURCH AT SOUTHAMPTON.**—In the parish of St. Mary, Southampton, there are more than 17,000 inhabitants, and church and chapel accommodation for little more than 2000 persons.

A respectable body of church members in fellowship with the church assembling at Above-Bar Chapel, under the pastoral charge of Rev. T. Adkins, have resolved, with the concurrence of their pastor, to form a second Congregational church in that rapidly-increasing town. They have succeeded in the purchase of an admirable freehold site, and have fitted up a building for temporary worship, until the new chapel can be built.

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#### LITERARY HONOURS.

We are happy to announce that at the summer commencements, held at Trinity College, Dublin, July 2nd, the degree of Doctor of Laws was conferred upon the Rev. Orlando Thomas Dobbin, Classical Tutor of the Western Academy, Exeter, and pastor of the Congregational church, Topsham, Devon. Dr. Dobbin was a graduate of that University.

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#### BRIEF NOTES ON PASSING EVENTS.

IN our last summary we noticed several topics which have since then greatly increased in interest, till the attention of the whole civilised world is arrested, anxiously awaiting the result. It has been truly said, "That God hangs great weights on slender wires,"—and the founders of the London Missionary Society little imagined that their occupation of the island of OTAHITI, as a missionary station, would, in less than half a century, involve consequences on which the peace of Europe depends. Such, however, is the present position of the question between France and England respecting it. The agents of France have, to use the words of Lord Aberdeen, "committed a gross outrage against the person of a British subject, (Mr. Pritchard:) indeed, so flagrant an outrage as appeared almost incredible." For this the English government have demanded reparation, which, from the tone of the Paris papers, it is evident the ministers of France know not how to concede.

While this vexed subject is *in dubio*, another has arisen, almost equally perplexing. The young French admiral, Prince de Joinville, who could not delay his hostilities a few hours, till the result of the pacific mediations of the British minister, Mr. Drummond Hay, with the Emperor of Morocco might be known, has bombarded Tangier, and has since proceeded to the other extremity of the coast, and occupied the isle of Mogador. Marshal Bugeaud has defeated, on the banks of the Isly, an army of 20,000 Moors, with great slaughter. These hostile proceedings involve interests that are very delicate, and call for unceasing prayer that the peace of the world may be preserved.

In EGYPT, that extraordinary old man, Ali Pacha, abdicated the government, and resolved to leave it in the hands of his son Ibrahim, and retire to Mecca, to prepare for a still more solemn journey that awaits him. But he has altered his mind, and still retains the vice-regal authority, though there exists much disquietude in Egypt. It is a remarkable fact, that, according to the lunar computation of the Mahometans, the year 1844 is the 1260th year of the Hegira, a period which they have ever regarded as pregnant with fatal events to the Mahometan faith. The decay of its power in Turkey, Egypt, and now among the Moors of Africa, is most remarkable; and synchronising as it does with the 1260 prophetic days, seems to portend that the reign of Mohammedanism will ere long cease for ever.

At HOME we have to rejoice that a gracious Providence has preserved the Queen from those perils which are common to all mothers. On the 6th of August, Her Majesty was happily delivered of a prince, for which a public thanksgiving was offered by the clergy, and in which Nonconformist ministers cordially united, though without the help of the form published by authority. The Parliament is not in session, though neither prorogued nor dissolved: it stands adjourned, to receive the opinions of the judges, in the case of Mr. O'Connell's appeal to the House of Lords. After that, we shall have the speech from the throne, with a review of the session, of which it may be truly said, that our senators "have left undone those things which they ought to have done, and have done those things which they ought not to have done; and there is no health in them." The loss of public confidence in public men is a great national calamity; and we believe that a feeling of distrust is diffused to a most serious extent throughout the public at large.

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#### ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Drs. J. P. Smith—O. T. Dobbin.

Revs. Henry Allon—W. Jackson—A. Reid—Walter Scott—J. K. Foster—E. Man-  
nering—J. M. Calvert—John Hammond—A. J. Morris—Thos. Milner—G. Rose—  
J. Barfitt.

Messrs. F. Chaplin—J. Nunneley—J. Sayer—H. H. Tubbs—T. Johnson—J.  
Morris—S. Morley.

The Committee of the Congregational School beg very gratefully to acknowledge the receipt of a valuable collection of classical and English books, and a donation of £2, kindly presented by "An Old Friend," in consequence of the appeal inserted on page 635, in the August number of this periodical. The further donation, from other friends, to the Institution, of Riddle's Latin Dictionary, large edition, 2 vols. 8vo.; Dr. W. Smith's Antiquities and Biography; Anthon's Lempriere's Dictionary of Proper Names; and the Geographies of Greece and Rome, with maps; would confer additional obligations on the Committee and the Tutors.